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CORPUS OF BENGAL INSCRIPTIONS

BEARING ON

HISTORY AND CIVILIZATION OF BENGAL

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PREFACE

A request to deliver a series of lectures on the historical and literary value of the Inscriptions from Jadavpur University, Calcutta, attracted us towards the inexhaustible stock of historical and literary documents contained in the Inscriptions of Bengal. The present work is the outcome of the interest evoked in us. Our aim is rather to benefit the new entrants to the realm of Epigraphs than to cater to the needs of the scholarly world. Consequently, we have no pretension to profundity, and our aspiration is modest. It is felt, however, that the work will present an interesting study to the general reader as well, whose sympathy, valued advice and helpful appreciation are sincerely sought after.

This collection of the inscriptions is not wholly complete. We propose to publish a further volume in future, if encouraged.

For the preparation of the text we have depended largely on the "Select Inscriptions" (Vol-I) by Dr. D.C.Sircar, *Gauḍalekhamālā* by A. K. Maitra and *Inscriptions of Bengal* Vol-III edited by N. G. Majumdar. We take this opportunity of extending our warmest thanks to all of them. Respectful gratitude is also due to Dr. R. C. Majumdar, M.A., PH.D., F.A.S., F.R.A.S., Ex-Vice-Chancellor and Professor of History, Dacca University, who first initiated the systematic study of ancient Bengal. His *Dacca History of Bengal* (Vol-I) has supplied us with valuable data for this volume.

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Thanks are also due to the young Manager of the Calcutta Oriental Press Private Ltd. who has helped in the process of printing. Dr. Gopikamohan Bhattacharya, Srī Hemanta Kumar Ganguli, Dr. Debaranjan Mukherji and Dr. Sitanath Goswami have rendered valuable assistance in the matter of correcting proofs. Our sincere thanks go to all of them. We must also express our obligations to Sri Swaminath Pandey M.A., Sri Ramananda Acharya, B.A. and Sriman Arindam Chaudhuri for having prepared the Index. We are painfully aware of the many shortcomings of this work and we only crave the indulgence of our readers for presenting a systematic compilation of the Bengal Inscriptions along with English rendering in a single monograph.

In conclusion, we will be failing in our duty, if we do not express our sense of gratitude to Sri Amitaranjan Mukherji, M.A. LLB., Sri Dharanidhar Maity, Sri Gopal Krishna Maity, M.A., B.L., Mrs. Arati Mukherji, Mrs. Namita Mukherji, Mrs. Binapani Maity, Srimati Malavika, Sriman Parthasarathi, Sriman Sumit Kumar and Amitava—members of the two families who have rescued our spirits from running down and have contributed in their own way to the successful completion of the work.

Jadavpur University
Calcutta
30.9.67

Ramaranjan Mukherji
&
Sachindra Kumar Maity

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CONTENTS

Page

1. Introduction ... 1
2. Mahāsthān Fragmentary Stone Plaque Inscriptions (3rd Century B.C.) ... 39
3. Susunia Rock Inscription of Chandravarman 40
4. Dhānāidaha Copper-plate Inscription of Kumāragupta I (A.D. 432-33) ... 41
5. Dāmodarpur Copper-plate Inscription of the time of Kumāragupta I (444 A.D.)... 45
6. Dāmodarpur Copper-plate Inscription of the time of Kumāragupta I (448 A.D.)... 47
7. Bāigrām Copper-plate Inscription of the Gupta Year 128 (448 A.D.) ... 49
8. Pāhārpur Copper-plate Inscription of the Gupta Year 159 (479 A.D.) ... 53
9. Dāmodarpur Copper-plate Inscription of the time of Budha Gupta (482 A.D.) ... 58
10. Dāmodarpur Copper-plate Inscription of the time of Budha Gupta (476-95 A.D.) 61
11. Guṇāighar Copper-plate Inscription of Vainya Gupta G. E. 188 (=507 A.D.) 65
12. Dāmodarpur Copper-plate Inscription of the time of * * Gupta (543 A.D.) ... 70

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		Page
13.	Faridpur Copper-plate Inscription of Dharmāditya—Regnal year 3 ...	74
14.	Faridpur Copper-plate Inscription of the time of Dharmāditya ...	79
15.	Faridpur Copper-plate Inscription of the time of Gopacandra—Regnal year 18 ...	83
16.	Mallasārul Copper-plate Inscription of Vijaysena of the time of Gopacandra —Regnal year 3	87
17.	Khālimpur Copper-plate Inscription of Dharmapāla	95
18.	Mahabodhi Inscription of the time of Dharmapāla	110
19.	Monghyr Copper-plate grant of Devapāla	114
20.	Ghoṣrāvāñ Rock Inscription of the time of Devapāla: Viradeva-Praśasti ...	131
21.	Gaya Stone Inscription of the time of Nayapāladeva (1038-1055 A.D.) ...	141
22.	Garuḍa-pillar Inscription of the time of Nārāyaṇapāla	150
23.	Bhagalpur Copper-plate Inscription of Nārāyaṇapāla	163
24.	Stone-slab Inscription of the time of Gopāladeva II (940—960 A.D.) ...	184

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		Page
25.	Stone-slab Inscription of the time of Gopāladeva II (940—960 A.D.) ...	187
26.	Sakrasena Stone-slab Inscription of the time of Gopāladeva II	189
27.	Vāgîswarī Stone Inscription of the time of Gopāladeva II	191
28.	Amgāchi Copper-plate Inscription of Vigrahapāla III	192
29.	Bāṇagaḍa Copper-plate Inscription of Mahipāla I (988-1023 A.D.) ...	197
30.	Nālandā Stone-slab Inscription of the time of Mahipāla I	208
31.	Manahali Copper-plate Grant of Madanapāladeva	209
32.	Sārnātha Stone-slab Inscription of the time of Mahipāladeva ...	219
33.	Rāmapāla Copper-plate of Śrichandra (11th century A.D.)	221
34.	Kedārpur Copper-plate of Śrichandra (11th century A.D.) ...	229
35.	Belāva Copper-plate of Bhojavarman (12th century A.D.)	234
36.	Deopārā Inscription of Vijayasena ...	244
37.	Naihāṭî Copper-plate of Vallālasena (12th century A.D.)	258

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			Page
38.	Govindapur Copper-plate of Lakṣmanasena (12th century A.D.)	...	271
39.	Mādhāinagar Copper-plate of Lakṣmanasena (12th century A.D.)	...	277
40.	Sundarban Coppe-plate of Lakṣmaṇasena (End of the 12th century A.D.)	...	290
41.	Tarpandīghi Copper-plate of Lakṣmaṇasena (12th century A.D.)	...	295
42.	Ānuliā Copper-plate of Lakṣmaṇasena (12th century A.D.)	...	302
43.	Madanapāḍā Copper-plate of Viśvarūpasena (End of 12th century A.D.)	...	312
44.	Calcutta Sahitya-Pariṣat Copper-plate of Viśvarūpasena ...	...	321
45.	Edilpur Copper-plate of Keśavasena (End of 12th Century A.D.)...	...	333
46.	Bhuvaneswar Inscription of Bhaṭṭa-Bhavadeva		349
47.	Rāmganj Copper-plate of Īśvaraghoṣa	...	361
48.	Kamauli Copper-plate grant of Vaidyadeva		370
	INDEX ...	...	387

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Corpus of Bengal Inscriptions

CHAPTER I

INTRODUCTION

Geography of Bengal

The name Bengal was first applied by the Europeans. The geographical boundary of Bengal, changes from time to time in accordance with the political situation in Eastern India. Its area also changes for the same reason. The heart of Bengal is one of the largest deltas in the world and it is formed of a great plain of moist silt brought down by the rivers Ganges and Brahmaputra from the Himalayan mountains. The Ganges and the Brahmaputra with their numerous tributaries are the sources of water supply in Bengal. But hilly country is incorporated along the borders of Bengal. It is bounded by the Himalayas in the north, the Bay of Bengal in the south, the Brahmaputra, the Kaṅgsa, the Surmā and the Sajjuk rivers in the east, the Nagar, the Barākar and the lower reaches of the Suvarṇarekhā in the west.

Bengal with its numerous names and divisions has been familiarly known from ancient times. The Baṅga (Vaṅga) and the Lāḍha (Rāḍha) countries are referred to as one of the sixteen Mahājanapadas in the Jaina Bhagavatī Sūtra[1]. Moreover, the different divisions of Bengal have been known to us from the very earliest time. The Vedic, Epic, Sutra and the epigraphic literatures refer to the different geographical divisions of Bengal. They were Gauḍa, Vaṅga, Samtaṭa, Ḍavāk, Puṇḍravardhana, Harikela, Rāḍha, Tāmralipta and others. But the boundaries of these divisions changed from time to time.

1. Roychaudhury—P. H. A. I : P. 82 (1938)

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Inter-Mixture of Different Racial Groups

Scholars differ regarding the admixture of different racial elements. Prof. Sylvain Levi[1] holds that Kaliṅga-Triliṅga, Aṅga-Vaṅga, Pulinda-Kulinda, Kośala-Tośala, Oḍra-Puṇḍra are included in the Muṇḍa, Kol and Mon-Khmer group of dialects. They can be traced from the Khasia hills of Assam, Burma, Malaya Archipelago and Nicobar islands. They are generally known as Austric languages. According to Risley, Bengalees are an admixture of the "Dravidian and Mongolian elements with a strain of Indo-Āryan blood in the higher groups". But this is not accepted by all. In the opinion of Dr. B. S. Guha, "the Brāhmaṇas and the Kshatriyas have the Alpine race elements and the Austroloid blood group can be traced from the Malas of Santal-Parganas, Bankura and Midnapore and even the Mongoloid elements from the people of the Brahmaputra delta." [2] And the Āryan migration in Bengal took place long after their settlement in the Sapta-Sindhu region[3].

Early History of Bengal

The early Vedic literature contains no reference to Vaṅga. It was apparently beyond the pale of the early Vedic civilization. But in the Aitareya-Āraṇyaka Magadhas, Vaṅgas and Ceras are compared to birds[4]. This may indicate their non-Āryan origin. The Vaṅga country was also known to Manu[5] as the home of the degraded Kṣatriyas, who were not righteous and did not pay any respect towards Brāhmaṇas. They were, thus, no better than the Śūdras[6].

The Śānti-Parva of the Mahābhārata refers to the Puṇḍras and Vaṅgas as the subject people of the Magadhan king Jarāsandha[7]. The Aṅga king Karṇa joined Kurukṣetra war

1. P. C. Bagchi : Vicitrā, Part III; 1340 B. S., PP. 413
2. Prabāsī—1340 B. S p 257
3. Cambridge Hist. of India—Vol. I; N. K. Dutta—Aryanisation of India
4. II. I. I.
5. S. B. E. : XXV, P. 412
6. Ibid
7. Ch. XXX, (Cal Ed.)

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with his troops from Aṅga, Vaṅga, Puṇḍra and Kaliṅga. The Vaṅga country also was referred to by the Jaina Bhagavatī Sūtra[1]. It was afterwards annexed by the great Magadhan king Bimbisrāa[2].

Nanda Rule

After the conquest of Gāndhāra, Alexander failed to proceed further to force a conclusion with Agrammes, who was the king of Gangaridae and the Prasīī. He is identified as the last Nanda king Mahāpadma Nanda of Magadha and its adjoining provinces. Plutarch informs us that he was ready to encounter Alexander with the help of his vast army[3].

Maurya Rule

The kingdoms of Cola, Cera, Keralaputra, Satiyaputra in the far south and the Yavana kingdoms in Persia are recorded in the Aśokan Edicts[4] as his neighbouring states. They were also independent of his political control. But Bengal is not included within this list. On the other hand, Hiuen-Tsang[5] visited many Aśokan topes at Karṇasuvarṇa, Samataṭa, Ḍavāka, Tāmralipta and Puṇḍravardhana. All of them were in the ancient Bengal. Moreover, Pāṭaliputra, the capital city of the Mauryas, was very contiguous to Bengal. Aśoka conquered only Kaliṅga and not Bengal. This undoubtedly signifies that Bengal was included within his kingdom. One inscription from Mahāsthān has been found from the Bogra district. It records the famine condition of that place during the bad days of the Mauryas[6].

Post-Maurya Rule

The political history of Bengal after the downfall of the

1. Political Hist. of Ant. India—H. C. R. p. 82 (1938)
2. P. H. A. I. : p. 157 (1938) 3. Ibid
4. Aśokan Ins. (Rock Edicts : V & XIII)
5. T. Watters—vol : II ; P. 187 ; 190—191.
6 Select. Ins.—D. C. Sircar—p. 82 (1st. Ed.)

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Mauryas upto the rise of the Imperial Guptas is difficult to follow. The Muruṇḍas might have ruled a considerable part of north-eastern India for a brief period of time[1]. After that the Devarakṣitas[2] ruled over Puṇḍravardhana, Kośala, Oḍra and Tāmralipta, but it is difficult for us to identify them properly.

In the opinion of Dr. H. C. Roychaudhury, "the political condition of Bengal at the beginning of the fourth century A. D. was probably not very different from that depicted in the epics. A number of sturdy states, sheltered by the great barriers of rivers and swamps, constituted its most prominent characteristic"[3]

Gupta Rule

From thc account of the Chinese pilgrim, I-Tsing[4] we know that Śrîgupta, the founder of the Imperial Gupta dynasty was ruling somewhere in the Murshidabad (i. e. Mṛgasthāpana) district of Bengal. He was, however, a Mahārājā and a subordinate chief of Bengal. His son, Ghaṭotkacagupta held the same position in Bengal. His son Candragupta I was the first independent sovereign of this dynasty. With the help of the Licchavis, he conquered Prayāga, Sāketa and Magadha[5]. So it is apparent that Bengal was not included within his kingdom.

The Allahabad Pillar inscription of Samudragupta[6] records the submission of the States of Samataṭa, Ḍavāka and others to Samudragupta. Both Samataṭa and Ḍavāka were in Bengal. Moreover, from the Meharauli Iron pillar

1. Early Hist. of N. India—S. K. Chattopadhyaya—p. 119 (1958)
2. Ibid—p. 130
3. Hist. of Bengal—Vol. I. p. 46
4. Classical Age—R. C. Majumdar—p. 2 (1954)
5. Ibid. p. 3
6. Fleet (C. I. I.) p. 6

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inscription of king Candra[1] we know that he "duly defeated the Vaṅga host" in the battle-field. Now, the king Candra is generally identified by the Indologists with Candragupta II of the Imperial Gupta dynasty[2]. Thus, from this inscription it is clear that the different parts of Bengal were ruled by many independent kings who took up arms against the Gupta kings. They were also duly defeated by Candragupta II[3].

The Dhānāidaha copper plate[4] and the two Dāmodarpur copper plates[5] of Kumāragupta I and the Bāigrām copper plate[6] of the Gupta year 128 (A.D. 448) signify that Kumāragupta I had very strong hold over his Bengal provinces. The Puṇḍravardhana-bhūkti and the Koṭivarṣa Viṣaya were the units of his administration. No inscription has been found from Bengal during the reign of Skandagupta ; but inscriptions of his successors have been found from Bengal. This shows that Skandagupta ruled over Bengal.

The Pāhārpur copper-plate[7] of the Gupta year 159 (A. D. 479), two Dāmodarpur copper-plates[8] of Budhagupta, Gunāighar copper-plate of Vainyagupta[9], another Dāmodarpur copper plate of the Gupta era[10] 224 (A. D. 543) also point out that the successors of Skandagupta still ruled Bengal. At the same time it is quite true that they lost their hold gradually over other parts of India.

Post-Gupta Period

The great Gupta empire faded into insignificance roughly about the middle of the sixth century A. D. Many independent dynasties arose in different parts of northern India. Most important among them were the Maukharis of Kanauj,

1. Fleet (C. I. I.) P. 141
2. Select. Ins. Vol. I-P. 275 (1942)
3. Fleet (C. I. I.) p. 141
4. Select Ins. Vol. I. p. 280
5. F. N 4. P. 282-287
6. Ibid. p. 342
7. F. N 4. P. 346
8. Ibid. p. 324; 328
9. F. N 4. p. 331
10. Ibid. p. 337

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the Puṣyabhūtis of Thāneswar, the Maitrakas of Valabhî and the Later Guptas of Mālwā.

Three plates[1] of the period have been discovered in the Faridpur District in Bengal. It is recorded there that Mahārājā Gopacandra, Dharmāditya and Samācaradeva apparently ruled that part of Bengal. On paleographic grounds these inscriptions can be placed in the sixth century A.D[2]. It is also suggested in the Harāhā[3] inscription of 554 A.D. that Îsānavarman of the Maukhari dynasty "compelled the Gauḍas to take shelter on the sea shore". Again, the Cālukya king, Kīrtivarman, son of Pulakeśin I, claimed to have defeated the king of Aṅga, Vaṅga and Kaliṅga[4]. But it is very difficult for us to know the identity of the king defeated by him. Moreover, the Vappaghoṣavaṭa grant[5] records the donation of land of Bhaṭṭa Brahmavîrasvāmin by Sāmanta Nārāyaṇabhadra who was an official of Mahārājā Jayanāga. The grant was issued from Karṇasuvarṇa. Dr. R. G. Basak[6] is inclined to place Jayanāga before Śaśāṅka.

Reign of S'aśāṅka

When Prabhākaravardhana of Thāneswar was rapidly extending the boundaries of his kingdom, a new power under the leadership of Śaśāṅka had arisen in Bengal. Śaśāṅka played a very significant role in the struggle for supremacy in north Indian politics. Apparently he became the king of Gauḍa towards the close of the sixth century A.D. He belonged to the same type of military adventurer as Yaśodharman of Mālwā[7]. We know nothing about their predecessors and successors. They rose and vanished like meteors leaving behind their splendid military glory. But the

1. Select Ins.I—p.350; 354; 357
2. Ibid
3. E. I.,—XIV, p. 110
4. Mahākuta Ins.—I. A. XIX, p. 16
5. E. I.—XVIII. P. 60
6. Hist. of N. E. India, p. 139
7. His Māndāsore ins :—C. I. I :—III. P. 146 ; Ind. Ant :—XVIII P.219; XX. P. 188

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contemporary records give details of Śaśāṅka's career and achievements. Bāṇabhaṭṭa calls him the ruler of Gauḍa, and Hiuen-Tsang describes him as the ruler of Karṇasuvarṇa.

In the Rohtāsgarh seal-matrix[1] his name is recorded as "Śrī-Mahāsāmanta Śaśāṅkadevasya" (i.e. "of the illustrious great vassal Śaśāṅka"). It may, therefore, be conjectured that Śaśāṅka at first began his career as a subordinate chieftain ruling under Avantivarman of the Maukhari dynasty or Mahāsenagupta of the Later Gupta dynasty[2]. The Harāhā inscription of Îsānavarman[3] and the Deo-Baranak inscription of Jîvitagupta II[4] record the supremacy of Îsānavarman, Sarvavarman and Avantivarman over Bihar. Again, the Āpṣad inscription of Ādityasena[5] refers to his grand-father Mahāsenagupta's defeat of Susthitavarman on the bank of Lauhitya. Susthitavarman was the king of Kāmarūpa. Avantivarman and Mahāsenagupta were contemporaries of Śaśāṅka. He was, thus, the feudatory of one or other of the two.

According to Hiuen-Tsang and Bāṇabhaṭṭa, he became the master of Gauḍa ; and Karṇasuvarṇa was his capital. During his reign the political condition of northern India became complicated after the marriage of Rājyaśrî, the daughter of Prabhākaravardhana, with Grahavarman of Kanauj. The kingdom of Kanauj and Thāneswar were, thus, united by a successful wed-lock. In order to counter-act this Śaśāṅka formed an alliance with Devagupta of Mālwā. They, then, jointly attacked Kanauj, and its ruler Grahavarman was defeated and killed in the battlefield. His wife, Rājyaśrî, was

1. Corpus, III, P. 284
2. I. H. Q. XII, p. 457; Hist. Beng. I. p. 59 Decline of the Kingdom of Magadha (1st. Ed.) (Dr. Sinha) p. 222-3
3. Ep. Ind. XIV p. 110
4. Corpus III, p. 213 (No. 46)
5. Ibid : 42, I. H. Q., XII, p. 457

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taken captive. His supremacy over Orissa is also proved by his Ganjam plates[1] of 619 A.D.

The news of this victory reached Rājyavardhana of Thāneswar. He at once marched against Devagupta who was defeated by him. He then advanced towards Śaśāṅka. But Rājyavardhana "was allured to confidence by false civilities on the part of the king of Gauḍa, and then weaponless, confiding, and alone, despatched in his own quarters."[2]. He was, thus, treacherously murdered by Śaśāṅka. This account is upheld by Mr. C. V. Vaidya[3], Dr. R. G. Basak[4] and Dr. D. C. Ganguli[5]. The Chinese pilgrim also states, "Śaśāṅka addressed his ministers in these words, if a frontier country has a virtuous ruler, this is the unhappiness of the mother kingdom. On this they asked the king to a conference and murdered him"[6]. Harṣa's inscription records that "he (Rājyavardhana) gave up his life in his enemy's house, owing to his adherence to his promise (satyānurodhena)"[7]. But this is not accepted by Mr. R. P. Chanda, R. D. Banerjee and Dr. R. C. Majumdar[8]. In their opinion, Bāṇa and Hiuen-Tsang were biased against Śaśāṅka who was against Buddhism and antagonistic to Harṣavardhana. Bāṇa refers to Śaśāṅka as "the vile Gauḍa (Gauḍādhama)" or "the serpent of Gauḍa (Gauḍa-Bhujaṅga)". Thus, in their opinion Rājyavardhana was defeated and killed in fair fight.

In that case, why did Śaśāṅka not occupy Kanauj after his victory ? It is, however, certain that Harṣavardhana became furious with him for the death of his elder brother. The Si-Yu-Ki informs us that Harṣavardhana first marched,

1. E. I. VI P. 143; I. H. Q. XII, p. 459; E. I. XXIII. p. 197
2. Cowell, Eng. Tr. of Harṣacarita, p. 192
3. Medieval India, I., p. 4
4. Hist. of N. E. India, p. 144-50
5. I. H. Q.—XII, p. 462-64
6. Beal-Records-p. 210-211 ; Watters I, p. 343, Life p. 83
7. E. I. VI p. 210
8. Gauḍarājamālā—p. 8-10; Early Hist.of Bengal p. 17-18 Hist. of Beng.I

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towards the east, apparently against the Gauḍa king, Śaśāṅka. The She-Kia-Fang-Chi further states, "so the king with Kumārarāja (Bhāskaravarman of Kāmarūpa) destroyed (subdued ?) the heretical king Śaśāṅka, his army and his followers"[1]. It is, thus, suggested that the combined forces of Harṣa and Bhāskaravarman stopped the aggression of Śaśāṅka. The Ārya-Mañjuśrī-Mūlakalpa also records the conflict between the king Ha (Harṣa) and Soma (Śaśāṅka). Soma was defeated "and was forbidden to move out of his country"[2]. The king Ha or Harṣa was duly honoured in the land of the Mlecchas (i.e. the eastern country) and returned home[9]. But the Ganjām plate of 619 A.D. records the power of Śaśāṅka over Bengal and Orissa. On the other hand, if we believe the account of the She-Kia-Fang-Che his defeat took place sometime after that date. His heavily adulterated gold coins also signify the martial and material loss of the country[4]. According to Ma-Twan-lin, Harṣa assumed the title of "the king of Magadha" in 641 A. D.[5] and that took place long after the death of Śaśāṅka. Dr. R. S. Tripathi is of the opinion that Bengal passed into the hands of Harṣa after the death of Śaśāṅka.[6]

Although Śaśāṅka had a very humble beginning, his name must be preserved in the annals of Bengal as the first great king of Bengal. He not only made Gauḍa a powerful state, but he also extended the influence of the Gauḍa country over the southern parts of Bihar and Orissa. He even attempted to dominate the political affairs of northern India by conquering the Mahodayaśrī (Kanauj) and forming an alliance with Devagupta of Mālwā. Moreover, he was a

1. Dr. P. C. Bagchi-Ref. (Early Hist. of N. India-Dr. S. K. Chatterjee-p. 248)
2. Jayaswal, p. 50, Text p. 54
3. Ibid
4. Hist. of Beng. I, p. 79; J. N. S. I. (1960)—XXII
5. Hist. of Kanauj-Ch. IV & V
6 Hist. of Kanauj-Ch. IV & V.

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Śaiva and wanted to revive Śaivism with full glory in Bengal. Thus, in many senses he was the precursor of the Pāla imperialism in Eastern India.

Period of Anarchy

For about a century before the Pālas came to power, the political history of Bengal is one of anarchy, confusion and disintegration[1]. The death of Śaśāṅka at about 637 A. D. proved a death blow to Bengal for sometime. He had successfully united the northern and western parts of Bengal. But after his death the two regions were separated. This is also corroborated from the accounts of Hiuen-Tsang and Tārānāth[2]. He paid a visit to Bengal at about 638 A. D. He describes Bengal proper as split up into four kingdoms. viz. Puṇḍravardhana, Karṇasuvarṇa, Samataṭa, and Tāmralipta.

After the death of Śaśāṅka, Bengal lost all its political solidarity. The neighbouring powers conquered it several times in succession. In the opinion of Tārānāth there was not a king in the whole country. Every influential Kṣatriya, Brāhmin and respectable merchant ruled their own locality independently. Their autocratic rule brought the people great suffering.[3]

Certain parts of Bengal were conquered by Bhāskarvarman of Kāmarūpa. But the nobles of Bengal were not idle. At the beginning of the eighth century a king of the Śaila dynasty made himself the master of Puṇḍravardhana (North Bengal). This was followed by the invasions of Yaśovarman of Kanauj and Lalitāditya of Kashmir. Śri-Harṣa (or Hariśa), the king of Kāmarūpa also invaded Bengal.

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1. History of Bengal-I, (1943) p. 89; Khalimpur C. P :—E. I-IV. P. 243.
2. I. A :—IV. P. 365—66.
3. Ibid.

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THE PĀLAS OF BENGAL

Gopāla

For a few centuries there was "Mātsyanyāya" in Bengal ;[1] might was right and the sword was the only arbitrator. But the evil brought its own remedy. To put an end to this insufferable state of things, the people of Bengal met together in an informal assembly. They then elected a chief, named Gopāla, as their king. Thus, the famous Pāla dynasty of Bengal was founded in 750 A. D.[2]

We do not know any detail about the family history of Gopāla. It is evident from the Pāla epigraphs that his grandfather Dayitaviṣṇu and his father Bapyaṭa were great warriors. It is also very probable that Gopāla was also a well known warrior, [3] for at a time of great danger it would have been unwise to elect an ordinary man to the throne without any military experience or royal heritage.

We do not know the definite date of accession to the throne by Gopāla. But it was probably in 750 A. D. that he assumed royal power. It is equally doubtful whether he was elected as the king to rule over the whole of Bengal. But it is certain that the whole of Bengal came under his sway within a short time. He, ultimately, consolidated his dominions from "the Himālayas to the sea". Moreover, after the anarchy and misrule of a century and a half he brought peace and prosperity throughout his empire. Most probably like the other great rulers of ancient India, Gopāla wanted to establish a great empire in northern India. He conquered Magadha and when he proceeded towards the north-west, he was defeated by his rival Vatsarāja of the Gurjara-Pratihāra dynasty.[4] He was also proceeding towards the east.

He was an ardent Buddhist and founded a monastery at

1. Khalimpur C. P :—E. I :—IV. P. 243.
2. Ibid.
3. Ibid.
4. Gawalior Praśasti—E. I:—XVIII, P. 101.

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Uddaṇḍapur in Bihar. He died at about 770 A. D. He left his flourshing kingdom to his son and successor Dharmapāla.

Dharmapāla

Dharmapāla was the real founder of the greatness of this dynasty in north-eastern India. After consolidating his power over Bengal, he launched a campaign against Indrāyudha of Kanauj. Indrāyudha was defeated and deposed from the throne. Dharmapāla then placed his own nominee, Cakrāyudha, on the throne of Kanauj[1]. But he was defeated by Vatsarāja of the Gurjara-Pratihāra dynasty. This is corroborated by the Wāni and the Rādhānpur grants[2].

Their conflict was the natural outcome of the imperial designs of both these powers. Dharmapāla inherited a powerful and consolidated kingdom from his father. He, then, began to extend his dominion towards the west, when the political situation of northern India admirably suited his ambition. Unluckily Vatsarāja also felt the same urge for imperial ambition. He, then, wanted to utilise the same opportunity by pushing his conquests towards the east. Thus, in their contest Dharmapāla was apparently displaced from the throne of Kanauj[3]. But the situation took another turn by the providential intervention of the Rāṣṭrakūṭa king Dhrūva in north Indian politics. He inflicted a crushing defeat upon Vatsarāja and forced him to take shelter "into the trackless desert of Rājputana"[4]. After that he boasted that he had defeated a Gauḍa king who was no other than Dharmapāla. The Sañjān grant[5] of his grandson states thus,—

"गङ्गा-यमुनयोर्मध्ये राज्ञः गौड़स्य नश्यतः
लक्ष्मीलीलारविन्दानि श्वेतछत्राणि यो हरेत्" ।

1. E. I :—IV. P. 243 ; Gauḍalekhamālā—P. 11. 6 :—H. B :—P. 111.
2. E. I :—VI. P. 244 ; I. A :—XI. P. 157.
3. E. I :— XVIII. P. 101.
4. E. I :—VI. P. 244 ; I. A :—XI, P. 157.
5. E. I :—XVIII. P. 250 ; Also-Baroda and Surāt Plates of Karkarāja :— I. A :—XII. P. 160 ; E. I XX P. 145.

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But this defeat is not recorded in his own inscription nor in his son's records. It is only recorded in his grandson's inscription. Thus, in the opinion of Dr. R. C. Majumdar, Dhrūva after defeating Vatsarāja, who had defeated Dharmapāla, vaguely, claimed to have defeated the Pāla king.[1].

After the death of Vatsarāja and Dhrūva, Dharmapāla became all powerful in northern India. Again, he occupied the throne of Kanauj and placed Cakrāyudha upon it. Apparently after that memorable incident he convened an imperial council at Kanauj. It was largely attended by good many kings of northern India. They were the kings[2] of,—

भोजैर्मत्स्यैः समद्रैः कुरु-यदु-यवनावन्ति-गान्धार-कीरै-
भूपैर्व्यालोल-मौलि-प्रणति-परिणतैः साधु-सङ्गीर्य्यमाणः।
हृष्यत्-पाञ्चालवृद्धोद्धृत-कनकमय-स्वाभिषेकोदकुम्भो
दत्तश्रीः कान्यकुब्ज-सललित-चलित-भ्रूलता-लक्ष्म येन ॥ (१२)

"......he installed the illustrious king of Kānyakubja, who readily was accepted by the Bhoja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gāndhāra and Kīra kings bowing down respectfully with their diadems trembling and for whom his own golden coronation jar was lifted up by the delighted elders of Pāñchāla". This is also corroborated by a verse from the Bhāgalpur inscription of Nārāyaṇapāla[3]. It runs thus :—

जित्वेन्द्रराज-प्रभृतीनरातीनुपार्जिता येन महोदय-श्रीः।
दत्ता पुनः सा वलिनार्थयित्रे
चक्रायुधायानति-वामनाय ॥ (३)

1. H. B :-P. 111.
2. E. I :—IV. P. 243 ;
Gauḍalekhamālā P. 11 ;
3. J. A. S. B :—XLVII, P. 584 ;
Gauḍa :—P. 56.

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So we are in a position to say that after defeating Indrāyudha or Indrarāja, he placed his own nominee, Cakrāyudha on the throne of Kanauj. Apparently, therefore, Dharmapāla made himself suzerain in northern India. But the success of the Pāla king was, however, short lived. Only for a brief period had the Rāṣṭrakūṭa king lost some interest in north Indian politics. After the death of Dhrūva his son and successor Govinda III (cir. A. D. 794—814) ascended the throne of the Rāṣṭrakūṭa empire. Within a short time he was able to consolidate his power in the Deccan. He, then, turned his attention towards the north. He is said to have "carried away in battles the fair and unshakable fame of king Nāgābaloka". He was none other than Nāgabhaṭṭa II who was the son and successor of Vatsarāja. After that victory he marched towards the Himālayas and "Dharma-Cakrāyudha" submitted to him of his own accord. This is recorded in the Sañjān grant[1] which runs thus :—

स्वयमेव प्रणतौ······धर्मचक्रायुधौ ।

But in the opinion of Dr. R. C. Majumdar this was evidently exaggerated by the court-scribe, for the combined army of Dharmapāla and his vassal could not resist the north-eastern march of Govinda III[2].

Govinda III soon retired to the Deccan and was engrossed in internal affairs. Available sources suggest that Nāgabhaṭṭa II seized the opportunity and consolidated his position by successful diplomatic policy. He, then, marched against Kanauj and defeated Dharmapāla's vassal Cakrāyudha. This ensured a battle between Dharmapāla and Nāgabhaṭṭa II, the result of which seems to have been favourable to the latter[3].

1. E. I :—XVIII. P. 250
2. H. B :—P. 112.
3. Ibid :—111.

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The Jodhpur inscription (A.D. 837) of Bauka[1] informs us that his father Kakka, who was apparently a contemporary of Nāgabhaṭṭa II "gained renown in fighting with the Gauḍas at Mudgagiri (modern Monghyr)". This indicates that the Pratihāra army overran the Gangetic doab. After that great event the Pratihāra seat of government was removed to Kanauj which, henceforth, continued to be the capital of the dynasty.

This practically ended the almost hereditary tripartite struggle which was followed by a short period of shuffling and commotion. The occupation of Kanauj by the Gurjara-Pratihāras was the most abiding result born out of this struggle of fluctuating fortunes.

Let us come back to review the other activities of Dharmapāla. He was a zealous Buddhist and founded the famous monastery at Vikramaśilā. He was also perfectly tolerant to other religious faiths. He granted lands for the worship of the Brāhmanical deities and respected the caste-system of the Hindus. A devout Brāhmaṇa was appointed as his minister.[2]

Devapāla

After his death his son and successor Devapāla ascended the throne. He was regarded as one of the greatest of the Pāla rulers, enjoying the biggest empire. His Nālandā copper[3]-plate records that Devapāla fought against the Gurjaras, Drāviḍas, Kāmbojas, Utkalas and Kāmarūpas. According to some Indologists the Drāviḍas were the Rāṣṭrakūṭas of Deccan. But the identification of the Rāṣṭrakūṭas with the Drāviḍas is doubtful, for the Drāviḍa country indicates the whole of Deccan Peninsula. In the opinion of Prof. H. C. Roychaudhury the Drāviḍa king whom Devapāla defeated

1. E. I :—XVIII. P. 99. ; J. B. O. R. S ; (1928). P. 489.
2. H. B :—P. 115.
3. E. I:—XVII. P. 318.

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was the Pāṇḍya King, Śrī-Māra-Vallava. The Gurjara king was none other than Rāma-bhadra, the father of Bhoja I. Moreover, the Bara inscription and the Daulatpur copper plate indicate that he occupied Kanauj in A.D. 836.[1] But the Gowalior Praśasti seems to suggest that Devapāla himself was defeated by Bhoja I.[2]

The Kāmboja country[3] is described as extending from Pāñchāla and lying to the south-east of the Mleccha country. The Kāmbojas are recorded in Aśokan inscriptions along with the Yavanas or Greeks of the Kabul valley. And the heart of ancient Kāmarūpa was the Gauhati region of Assam. It was celebrated for the famous temple of Kāmākhyā which is situated a few miles from Gauhati. The Utkala country is a well-known place. It roughly comprised the Balasore region and was also known as Uttara-Tosati.[4] Devapāla also vaguely claimed to have defeated some of the kings of the Uttarāpatha.

He, thus, became one of the powerful kings of northern India and his fame reached far and wide. With the permission of Devapāla, Mahārāja Bālaputradeva of Sumātrā erected a monastery at Nālandā and at his request Devapāla granted five villages for its maintenance.

He ruled for at least thirty-five years (cir. A. D. 815-850). Like his father, he was also a great patron of Buddhism and beautified the Mahāvihāra at Nālandā. With Devapāla ended the most glorious period of the Pāla history. After his death the Pālas went through a rough course of rising and falling for about three centuries.

The Successors of Devapāla

After the death of Devapāla, Vigrahapāla I came to

1. Gurjara-Pratihāra (Dr. Majumdar) P. 48; Hist. of Kanauj. (R. S. T.)-237-38.
2. E. I :—XVIII. P. 101.
3. Dr. Sircar's-Studies in the Geography-......etc. P. 92, 93
4. Ibid., P. 140

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power. But there is a good deal of controversy regarding his relation with Devapāla. In the opinion of some scholars Vigrahapāla I was the son of Jayapāla and the grandson of Vākpāla, the brother of Dharmapāla. Others hold that Jayapāla was the younger brother of Devapāla and a son of Dharmapāla.

According to Dr. R. C. Majumdar, Vigrahapāla I was also known as Śūrapāla. He appears to be a rather shadowy personality. He preferred an ascetic life to an aggressive military career. Thus, after a short reign (c. A. D. 850-854) he abdicated the throne to his son Nārāyaṇapāla. He went to the Vānaprastha.

Nārāyaṇapāla ruled the Pāla kingdom for a long time. Like his father he was also a peace-loving and religious minded man. The Sañjān grant[1] records that Amoghavarṣa I of the Rāṣṭrakūṭa dynasty defeated the rulers of Aṅga, Vaṅga and Magadha. He also conquered Veñgi (c. A. D. 860) between the Kṛṣṇā and the Godāvari rivers. Probably, shortly after this he attacked the Pāla kingdom. From the separate mention of these three kingdoms Aṅga, Vaṅga and Magadha it is very probable that by that time these principalities became free kingdoms. The Pāla ruler, Nārāyaṇapāla was defeated by Amoghavarṣa I. But he did not occupy any part of the Pāla kingdom.

His contemporary ruler Bhoja I was the most powerful ruler of the Gurjara-Pratihāra dynasty. He was trying to establish his supremacy over the Āryāvarta. It was not possible for a weak king like Nārāyaṇapāla to resist him. The Nagpur Praśasti of Bhoja I records the defeat of Nārāyaṇapāla at his hands. Mahendrapāla, the son of Bhoja I, again, attacked the Pāla kingdom and conquered Bihar. He, then, proceeded towards North Bengal. Thus, by the end of the ninth century the greater part of the Pāla territory

1. E. I :—XVIII. P. 250

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went out of their hands. This was due not only to the weakness of Nārāyaṇapāla but also to internal troubles among the members of the Pāla dynasty.

After his death his two sons Rājyapāla (cir. A. D. 908-940) and Gopāla II (cir. A. D. 940-960) ruled successively. Rājyapāla's reign was comparatively peaceful. His enemy of the Pratihāra dynasty was defeated by Indra III of the Rāṣṭrakūṭa family. Thus, the glory of the Pālas and the Pratihāras began to decline. Many new dynasties tried to set up their power over the Āryāvarta. In the middle of the tenth century the Candellas of Bundelkhand, the Kalacuris of central India attacked the Pāla kingdom again and again. Many little states had also sprung up in Bengal.

After the death of Gopāla II his son Vigrahapāla II (cir. A. D. 960-988) came to the throne. During his reign the Pāla empire continued to decline. After him his son Mahîpāla I succeeded to the throne. He was an able ruler. He restored the fallen fortunes of his family. According to the Bhāgalpur[1] and Nārāyaṇpur inscriptions he reconquered East Bengal. But it was not possible for him to go to East Bengal without conquering the West or North Bengal. From his Bāngaḍh inscription[2] it is quite clear that North Bengal was under his sway. Probably they were conquered during the early years of his reign.

As soon as he restored the Pāla power over Bengal a vast army of Rājendra Cola defeated him and turned "the bay of Bengal into a Cola lake". [3] Soon after their return to Kāñchi, Mahîpāla I was able to gain control over Bengal. From his records it may be said that he had hold over Magadha, Mithilā (North Bihar) and Vārāṇasi. But shortly

1. I. A :—XLVII. P. 110 ; J. A. S. B :—47 ; P. 16.
2. E. I :—XIV. P. 324.
3. Tirumālāi inscription—Chola-P. 247 —(N. K. Śāstri) ; E. I :—IX. P. 232-33.

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after this, Gāṅgeyadeva of the Kalacuri dynasty defeated him and occupied Vārāṇasi.

During his reign Sultan Mahamud of Gazni attacked north-western and western India. At first the rulers of Āryāvarta tried to resist the common enemy jointly. But Mahîpāla I could not join with them, as he had to encounter the powerful armies of Rājendra Cola and Gāṅgeyadeva. It would, thus, be improper to call him a coward.

After his death his son Nayapāla came to the throne. He ruled for at least sixteen years (cir. A. D. 1038-1054). During his reign Karṇa, the son of Gāṅgeyadeva attacked Magadha and defeated Nayapāla. But he could not occupy the capital city of the Pālas and only plundered the Buddhist temples. Ultimately a treaty was concluded between Nayapāla and Karṇa. [1]

After Nayapāla his son Vigrahapāla III ruled the Pāla kingdom. During his reign Karṇa again attacked Bengal; but finally he was unsuccessful. At last a peace was concluded between them by Karṇa's giving his daughter, Yauvanaśrî in marriage with Vigrahapāla III[2].

After the death of Vigrahapāla III, the Pāla power became very week. Many independent dynasties had been started in different parts of Bengal and Bihar. Even the Cālukyas of Karṇāṭa and the rulers of Orissa attacked the Pāla kingdom. Vigrahapāla III had three sons, viz. Mahîpāla II, Śūrapāla II and Rāmapāla. After the death of his father, Mahîpāla II became king. Inspite of that disorder and confusion went on unabated. His suspicions fell on his two brothers and he put them in prison.

During his reign the feudal lords of Varendra revolted against his authority. The revolt was mainly headed by the Kaivartas[3]. Divya (or Divyaka) was their leader. After the

1. H. B.
2. Ibid.
3. E. I :—IX ; P. 329.

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death of Divya his brother Rudoka and, then, his son, Bhîma headed the rebellion[1]. Ultimately Varendra was lost to the Pāla control. That we know from the account of the Rāmacarita of Sandhyākara-Nandī. Mahîpāla II was unable to defeat them and lost his life ingloriously. His brother, Śūrapāla became the king. But his rule was very brief. He was succeeded by his brother Rāmapāla. Rāmapāla tried his best to get back Varendra, but he was unsuccessful. He, then, formed an alliance with his contemporary rulers. His main patron was the Rāṣṭrakūṭa king, Mathanadeva. The Rāmacarita of Sandhyākara-Nandī has given a list of kings who helped Rāmapāla. He, then, marched against Varendra. After great fighting, Bhîma lost his life in the battlefield. After a long struggle Rāmapāla regained Varenda[2]. He founded a new capital after his own name.

His reign was a restoration of the Pāla power in northern India. Out of fear and respect Varmarāja of Vikramapur submitted to him. Rāmapāla advanced towards the southern part of Bengal and all the kings of that part of Bengal submitted to him. The king of Kāmarūpa was defeated and submitted to him. With their active support he conquered Orissa and placed his own nominee on the throne of Orissa. From his inscriptions it is also evident that Aṅga and Magadha were within his kingdom. Moreover, he had to fight with Nānyadeva of Karṇāṭa who was trying to establish a kingdom on the frontiers of Bengal. After the death of Rāmapāla his son Kumārapāla succeeded to the throne (cir. A. D. 1120-1128). During his reign rebellions broke out in many parts of Bengal. The king of Kāmarūpa became independent.

After him Gopāla III became the ruler of the Pāla kingdom, (cir. A. D. 1128-1144). We do not know much about his reign. It was a time of fresh disorders and revolt.

1. J. B. O. R. S :—IV, P. 273.
2. Com. Rāmacarita. 1—37.

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After his death his son Madanapāla became the king. He, then, tried his best to save his kingdom from all kinds of troubles. He defeated Anantavarman Choḍagaṅgadeva, but was finally defeated himself by Vijayasena of the Sena dynasty. Thus, the Pāla power was merely confined to the middle and eastern part of Magadha.

After some time Govindapāla ruled over Gaya. But we do not know definitely whether he belonged to the Imperial Pāla dynasty. He was a follower of Buddhism. He was also the contemporary of Madanapāla, and from his surname it can be conjectured that he belonged to the Pāla dynasty. It is, however, definite that by A. D. 1162 the glorious empire of Dharmapāla, Devapāla, Mahîpāla, Rāmapāla and others had vanished into insignificance.

. SOME INDEPENDENT DYNASTIES OF BENGAL

THE CANDRAS AND THE VARMANS

The Candras

During the period of Pāla decline several independent and semi-independent powers flourished in Bengal and Bihar. Most important among them were the Candras and the Varmans. According to Lāmā Tārānāth the Candra dynasty ruled the eastern part of Bengal from the sixth to the eighth century A. D.[1] This is not supported by any epigraphic evidence. But from the newly discovered epigraphic evidence from East Bengal we can ascertain that they ruled East Bengal from the tenth to the eleventh century A. D.

From the Bharella inscription of Laḍaha-Candra[2] Rāmapāla copper plate,[3] Kedārpur copper plate[4], Dhulia copper

1. Hist. Beng. I
2. E. I.—XVII, 349
3. E. I.—XII, 136-42
4. E. I.—XVII 188-92

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plate[1] and Edilpur copper plate[2] of Śrî-Candra, Dr. R. C. Majumdar[3] has constructed the reign of the Candra dynasty in Bengal. According to these plates Pūrṇa-Candra was succeeded by his son Suvarṇa-Candra. Suvarṇa-Candra's next successor was his son Trailokya-Candra who was succeeded by his son Śrî-Candra. Two other names of Layaha-Candra and Govinda-Candra had also been deciphered from some image inscriptions[4]. Their names could not be connected with the Candra genealogy for nearly half a century. But the discovery of some new plates has given us the connected political narrative of the Candra dynasty.

Dr. A. H. Dani[5] and others have discovered these copper plates from Maināmatî belonging to the reign of Laḍaha-Candra and Govinda-Candra. Moreover, four copper plates of Kalyāṇa-Candra in a scrap shop of Dacca have also been brought to light by them. From these records their genealogy has been established. It runs thus :

Pūrṇa - Candra
|
Suvarṇa - Candra
|
Trailokya - Candra
|
Śrî - Candra
|
Kalyāṇa - Candra
|
Laḍaha - Candra
|
Govinda - Candra

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1. Ins. of Bengal III (N. G. Majumdar) P. 165-66 ; E. I. XXXIII, Part III P. 134-40
2. E. I.—XVII, p. 189-90
3. Hist. Bengl. I ; (1943)—p. 192-7
4. Ibid
5. It is mainly based on the Candras of East Bengal-by-Dr. A. H. Dani (Indian Hist Congress-1961)

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They also supply us with the following maximum reigning years of the Candra kings :

Śrî-Candra	46 years	in Madanpur plate
Kalyāṇa-Candra	24 years	in Dacca plate
Laḍaha - Candra	18 years	in Bharella image inscription
Govinda - Candra	23 years	in Pāikpārā image inscription[1]

We are, thus, able to establish the continuous rule of the Candras in East Bengal for at least one hundred and eleven years. Vikrampura was their Head-Quarters. The chronology of the Candra Kings is further clear from the Tirumālāi inscription of the Rājendra-Cola.[2] It refers to Govinda-Candra as the ruler of Vaṅgāla-deśa in 1021-23 A. D. Further light has been thrown by the Śabda-Pradîpa of Śūreśvara (or Śūrapāla). His father Bhadreśvara served Vaṅgeśvara Rāmapāla, apparently of the Pāla dynasty. His period of reign is given as 1077-1120 A. D. Bhadreśvara's father Devagaṇa was the court physician of Govinda-Candra. Govinda-Candra was none other than the Candra ruler of that name. Thus, there was hardly a gap of one generation between Govinda-Candra and the Pāla ruler Rāmapāla.

The Tirumālāi inscription records the early career of Govinda-Candra. His reign may be placed from 1020 A. D. to 1050 A. D. We can, thus, fix the date of Laḍaha-Candra from 1000 A. D. to 1020 A. D., and Kalyāṇa-Candra from 975 A. D. to 1000 A. D., and Śrî-Candra from 929 A. D. to 975 A. D. The date of Śrî-Candra is also corroborated from a Dacca plate[3]. Śrî-Candra reinstated Gopāla who was apparently Gopāla II on the Pāla throne. He ruled from 940 to 960 A. D. The reign of Trailokya-Candra may be placed at 900 A. D. Two other Candra rulers, viz., Suvarṇa-

1. Indian Culture-VII, P. 405-16
2. E. I :—IX. P. 232—33.; Chola (N. K. Sastri)—P. 247.
3. E. I :—IX. P. 232—33 ; Chola (N. K. Śāstri)—P. 247.

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Candra and Pūrṇa-Candra ruled East Bengal before 900 A. D., although they were merely subordinate chieftains ruling under the authority of the Pāla Kings. Thus, the Candras ruled the Vaṅga country from at least 900 A. D. to 1050 A. D.

Political History

From the inscriptions No. II and IV we come to know about the origin and the early history of the family of the Candras. These two records refer to Pūrṇa-Candra as the ruler of Rohitāgiri who became illustrious in the world. This verse seems to imply that Pūrṇa-Candra was a semi-independent ruler. He ruled over Rohitāgiri, of which his fore-fathers are said to have been the rulers. His son, Suvarṇa-Candra was also the king of Rohitāgiri. But the empire of the Candra kings apparently extended during the reign of Trailokya-Candra, the grand-son of Pūrṇa-Candra. He was the ruler of the whole of Candradvîpa.

Rohitāgiri is generally identified with Rotasgarh in the Sahabad district of Bihar. But this identification is by no means certain. It is suggested by Dr. N. K. Bhattasali that Rohitāgiri may be the Sanskritised form of Lāl-māṭi and refers to the Lālmāṭi Hills near Comilla. In any case, there is no sufficient reason to conclude that the Candras came from out-side Bengal. According to the tradition the Candra kings were the rulers of the Vaṅga country (refering mainly to the eastern part of Bengal). Thus, Rohitāgiri, the ancestral seat of their government, was somewhere in East Bengal and very probably near Comilla. In the Rāmapāla copper plate, Suvarṇa-Candra is described as becoming the follower of Lord Budhha. It is probable, therefore, that his forefathers followed Brahmanical religion. But from his time they became Buddhists. This is also evidenced by the invocation of Lord Buddha at the beginning of all their

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copper-plate grants, the assumption of the epithet "**parama saṅgha**" by his successors and the emblem of the wheel of Law in their seals.

Pūrṇa-Candra and his son Suvarṇa-Candra were petty chieftains ruling under the authority of the Pālas. But Suvarṇa-Candra's son Trailokya-Candra became independent sovereign who assumed the title of Mahārājādhirāja. It is recorded in his inscriptions that he was the ruler of Candradvîpa and he is also described as "**ādhāro-Harikela-rāja-kakuda-cchatra-smitānāṃ-śrîyāṃ.**" This is interpreted differently by different scholars. Dr. R. G. Basak interpretes it as "the support of the royal majesty smiling in the royal umbrella of the king of Harikela". But Mr. N. G. Majumdar interpretes it as "the support of Goddess of Fortune (of other kings) smiling at (i. e. joyful on account of) the umbrella, which was the royal insignia of the king of Harikela". According to the first interpretation Trailokya-Candra was the de-facto ruler of Harikela, with a number of other rulers subordinate to him. The latter view seems to be probable. Thus, Trailokya-Candra added Candradvîpa and Harikela to his paternal kingdom and felt justified in assuming the title of Mahārājādhirāja.

His further military exploits are known from newly discovered plates. The Dacca plate of his grand-son Kalyāṇa-Candra records that "if (he) had not seen in hands folded together, the crest jewel of the Gauḍas, he would have placed the noose (**bandhaḥ**) in the form of hard chains round (the enemy's) feet. If (the enemy) had not fallen prostrate all on a sudden on the ground in salutation (or submission), he would have put (him) down immediately by his cruel sword raised high up." Trailokya-Candra seems to have been successful during the weak succession of either Rājyapāla or Gopāla II.

Trailokya-Candra was succeeded by his son Śrî-Candra. Like his father he was also an independent king and had assumed

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the title of "Parameśvara-Paramabhaṭṭāraka-Mahārājādhirāja". His conquests are known to us from the Mainamatī plates of Laḍaha-Candra and the Dacca plate of Kalyāṇa-Candra. According to the Mainamatī plates of his grandson Laḍaha-Candra, "he made complete the vows, in the form of shedding of tear-drops of the ladies of Lord of Prāgjyotiṣa and made the blossom like lips of the ladies of the harem of the Gauḍa king devoid of smile in the shape of lotus stalk". This is also confirmed by the Dacca plate of his son Kalyāṇa-Candra, "(He) was moist (i. e. soft) in the act of washing away the fear of Pṛthivīpāla, was hard enterprising in the churning of Govarṇṇa (earth and the water), was great in the great festivity of re-instating Gopāla, was a protector of sacrifices (vows) in returning the Pāla queen, who was defeated at ease and captured, and whose arm was the universal support of virtuous receptacle of various sentiments."

Śrî-Candra, thus, defeated the king of Prāg-jyotiṣa, whose identity is not known to us. He was also the contemporary of the Pāla king Pṛthivīpāla and Gopāla. It is apparent that he removed the obstacle created by Pṛthivīpāla and helped Gopāla in getting the throne. It is possible that Gopāla and Pṛthivīpāla were brothers and they fought for the the Pāla kingdom which was saved by Śrî-Candra. This gives some indication of the Pāla-Candra relation during the reign of Śrî-Candra.

After the death of his father, Kalyāṇa-Candra became the king of the Candra dynasty. The plate of his son Laḍaha-Candra records that "he (Kalyāṇa-Candra) caused shedding of big tears in the eyes of the Mlecchas, and made the moon-like faces of the Gauḍa ladies devoid of sweet smile in the form of moon-rays, and spread spotless fame in eight directions of the globe, which became resplendent like the ray of the moon after the dispersal of the clouds". It is further clear from the Mainamatī plate of his grandson Govinda-Candra "(Kalyāṇa-Candra made the river Lohitya i. e. Brahmaputra)

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redoubled by the tears densely dropping down from the eyes of the Mleccha ladies who were agitated owing to the killing of their husbands ; and who, having by force snatched away the multitude of the army consisting of elephants, horses and foot soldiers in the battlefield, made the face of the king of Gauḍa bend down under the weight of shame for a long while."[1]

From the above two passages it is quite clear that Kalyāṇa-Candra had extended his power over Kāmrūpa and in the deltaic region of Bengal. Now, who were the Mlecchas? Most probably an invasion had taken place from the side of Bihar and it was duly repulsed by Kalyāṇa-Candra. Thus, he also saved the Pālas from further humiliation ; and the Pāla king became absolutely subordinate to him. His successful campaigns over the Brahmaputra delta also signify the importance of the Candra dynasty in eastern India.

He was succeeded by his son Laḍaha-Candra, whose mother was Kalyāṇa-devî. Although he was a Buddhist, he was devoted to Vāsudeva. He granted land to "**Laḍaha-mādhava-bhaṭṭāraka**". Most probably his respect for the Kṛṣṇa cult indicates the origin of his name Laḍaha.

His religious learning and high culture are indicated from two inscriptions : "with his (Laḍaha-Candra's) mind concentrated, (he) crossed to the other end of the ocean of learning within a short space of time, became known for his heroism with his arm playing the role of a hero in the great drama of protecting the world. He, whose dust of his lotus-like feet became fragrant with the scent of the garlands worn on the heads of the kings, brought the earth under his sole suzerainty in a few days without any effort". Again, "he went to Vārāṇasi (Banaras), which is the abode of Śambhu (Śiva) and the daughter of Himalaya (Pārvatî), bathed there in the waters of the Ganges, became free from sins, offered oblations to his

1. Dr. Dani,—(I. H. C. P.).

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own forefathers, placed gold in the hands of (many) Brahmins : who knows their number ? Thus, full of wisdom, he, Lord of the Earth, was alone the crest jewel of the three worlds. Fie upon others".[1]

Laḍaha-Candra was a man of great learning and wisdom. Although he vaguely claimed "the sole sovereignty of the world, like his predecessors he was not very much interested in warfare. According to Dr. A. H. Dani he undertook a journey to Banaras not for any military glory, but to perform an oblation (**tarpaṇa**) ceremony for his deceased father.[2]

His son and successor was Govinda-Candra, whose mother was Saubhāgyadevî. We know very little of Govinda-Candra from his own records. Probably his Maināmatī plate was inscribed during the early years of his reign. All that we know is that like his father he was also a highly religious man with good education.

The Tirumālāi inscription of Rajendra-Cola records his conquest of Bengal in about 1021 A. D. Rājendra-Cola claimed to have defeated the Vaṅga king Govinda-Candra and "turned the bay of Bengal into a Cola lake".[3]

Our epigraphic records are quite silent about the successors of Govinda-Candra. Apparently within a short time they were ousted by another set of rulers known as the Varmaṇs. Thus their glorious rule ended in East Bengal after about a century and half.

The Varmaṇs

There is no doubt that the Varmaṇs of East Bengal succeeded the Candras. Among their family records, the Belāva copper plate of Bhojavarmaṇ[4] is important. It

1. Dr. Dani.
2. Ibid.
3. E. I :—IX. P. 232—33 ; Chola. (N. K. Sastri)—P. 247).
4. E. I :—IV. P. 143 ; XII. P. 37.

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records the Puranic genealogy of Yadu from Brahmā through Atri, Candra, Buddha, Pururavas, Āyu, Nahuṣa and Yayāti. The reference is also made to Hari in the family of Yadu; and the relatives of Hari were the Varmaṇs. They dominated Siṁhapura.

Thus, the Varmaṇ kings of Bengal claimed to have descended from a branch of the Yādava dynasty ruling over Siṁhapura. But opinions differs regarding the location of Siṁhapura. Some locate it in the salt-range in the Punjab,[1] others in the Siṁhapura in the Kaliṅga country and the rest identify it with the Rāḍha country, that is, Singur in the Hooghly district. The first is too far away and it had lost its importance even after the seventh century A. D. The last is referred to in the legendary account of Vijayasena recorded in the Mahāvaṁśa. It cannot be accepted for want of further evidence. On the other hand, the kingdom of Siṁhapura in Kaliṅga was popular from the fifth to the twelfth century A. D. Thus, the original home of the Varmaṇs of Bengal was perhaps in the kingdom of Siṁhapura; and certain Varmaṇ kings also ruled the kingdom of Siṁhapuram in the fifth century A. D.

We do not know how the Varmaṇs had come to occupy East Bengal. But from the Belāva copper plate[2] we learn that Sātavarmaṇ laid the foundation of the greatness of his dynasty in Bengal. His father was simply recorded as a warrior, poet and scholar.

Sātavarmaṇ married Vîraśrî, the daughter of king Karṇa who is generally identified with Karṇa of the Kalacuri dynasty ruling from about A. D. 1041 to A. D. 1070. According to his Belāva record[3] he conquered Aṅga after defeating its ruler. Very probably the great Kaivarta ruler

1. E. I :—I. 10—15; Watters—I. P. 248—49. (Hiuen-Tsang); J. A. S. B.—(N. S.).—X. 114.
2. Ibid. F. N. I.
3. E. I :—IV. P. 143; XII. P. 37.

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Divya had forcibly occupied that territory after defeating Mahîpāla II. Thus, during the days of anarchy and confusion he occupied East Bengal. After that he launched a successful campaign against Kāmarūpa. He, then, crushed the power of Govardhana. He was probably another adventurer like Sātavarmaṇ who tried to catch fish in the troubled waters of Bengal. But it is difficult to believe that a petty chief like Sātavarmaṇ who had came from outside, had so many successful campaigns to his credit. It is suggested by Dr. R. C. Majumdar[1] that he accompanied the Kalacuri king Karṇa on his Bengal expeditions. Perhaps it would be more reasonable to regard him as a follower of both Gāṅgeyadeva and his son Karṇa. Gāṅgeyadeva claimed to have defeated the rulers of Aṅga and Utkala. His son Karṇa is said to have exercised some sort of supremacy over Gauḍa, Vaṅga and Kaliṅga. The Paikar inscription[2] records that his conquests extended as far as the Bhāgirathî river. According to the Rewa stone inscription[3] he claimed to have defeated a king of the eastern country which was very probably the Vaṅga country. If we assume Śātavarmaṇ to be the ruler of Siṁhapura in Orissa, he might have joined the Kalacuri rulers in their eastern campaigns and ultimately carved out an independent kingdom for himself in East Bengal after ousting the Candras from there.

His queen Vîraśrî had a son, named Sāmalavarmadeva (Sāmalavarmaṇ). It is, thus, suggested that he succeeded to the throne of his father. But from the Vajrajogini copper plate[4] of Sāmalavarmadeva it is also suggested that one

1. H. B :—
2. Anual Report of the Archaeological. S. of India :—1921—22. P. 78—80.
3. Bāṅgālār Itihās :—(R. D. Banerji)—276 ; J. A. S. B :—(N. S.)—X. 124 ; E. I :—XXIV. 105 ; I. H. Q :—XII P. 473.
4. Mod. Rev :—1932 P. 529—32 ; Bhāratvarṣa (Kārtika 1930) P. 674.

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Harivarmaṇ succeeded Sātavarmaṇ. The name of Harivarmaṇ was familiar to us long ago from the colophons of the two Buddhist manuscripts, copied respectively in the 19th and 39th years of his reign. In the former he assumed the titles of Mahārājādhirāja, Parameśvara and Paramabhaṭṭāraka. His name is recorded in the Bhuvaneśvara inscription[1] of his minister Bhaṭṭa Bhavadeva. He is also known from his Sāmantasāra copper plate[2] grant from Vikramapur. In his copper plate his name is recorded with full royal titles. His father's name is also inscribed there. Mr. N. Vasu reads it as Jyotivarmaṇ ; but in the opinion of Dr. N. K. Bhattasali, he was Syotirvarmaṇ. If the latter reading is true, he must be regarded as a brother of Sāmalavarmaṇ. This is also corroborated by the Vajrajogini fragmentary copper plate[3] which contains the names of both Harivarmaṇ and Sāmalavarmaṇ. Unfortunately, the portion of the record indicating the relation between the two is missing. But as the plate seems to have been issued in the reign of Sāmalavarmadeva, Harivarmaṇ presumably flourished before him. Hairvarmaṇ was perhaps the elder brother and predecessor of Sāmalavarmaṇ.

However, the only definite information about Harivarmaṇ is that he ruled over Eastern Bengal with Vikramapur as his capital. He had a long reign of more than 46 years. It is also suggested from the Rāmacarita that the chief Hari at first allied with Bhîma and then with Rāmapāla. He was probably the Varmaṇ ruler Harivarmaṇ. Harivarmaṇ was succeeded by his son but we do not know his name from his family records.

The Varmaṇs of Bengal are familiar from historical traditions. The Vaidika Brāhmaṇas claimed that their ancestors at first settled in Bengal during the reign of Sāmala-

1. Ins.. of Bengal III. 25.
2. Mod. Rev. 1932—P. 529-32 ; H. B. :—P. 201-2.
3. Ibid.

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varmaṇ. It is also narrated in another anecdote that they took up residence in Bengal in the time of Harivarmaṇ. But according to the genealogical books of the Vaidika Brāhmaṇas they first came to Bengal at the invitation of Sāmalavarmaṇ in the Śaka era of 1001 (A. D. 1079). Thus, some genuine traditions about Sāmalavarmaṇ were preserved in Bengal[1].

We learn from the Belāva copper plate[2] of his son Bhojavarmaṇ that Sāmalavarmaṇ had many queens. Among them Mālavyadevî was his chief queen who had a son Bhojavarmaṇ by name. Apparently he succeeded to the throne after the death of his father. He assumed the title of Parama-Vaiṣṇava and Mahārāja. There is also the reference to the Viṣṇu-Cakra-mudrā in line number 48 of his Belāva copper plate.

From the above account it may be deduced that the Varmaṇs were followers of Viṣṇu. They were also orthodox supporters of the Vedas. Moreover, the accession of the Varmaṇs was fully in keeping with the spirit of the age. Although of course, it may be mere coincidence that two Buddhist ruling dynasties, such as, the Pālas and the Candras of Bengal, were duly supplanted by the Senas and the Varmaṇs, who had orthodox Brahmanical faith, from other parts of India. But the Varmaṇs could not maintain their authority for long time. They were ousted from East Bengal by the Senas immediately after the reign of Bhojavarmaṇ.

The Senas of Bengal

The ancestors of the famous Sena dynasty of Bengal came originally from the Karṇāṭa region[3]. This is roughly identical with the southern parts of the Bombay presidency, Hyderabad State and the north-western part of the Mysore State. In their

1. H. B. P. 201—203.
2. E. I. :—XII 37.
3. H. B :—P. 205.

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family records they are recorded as Brahma-Kṣatriya of the lunar race. But in the ancient geneological table they are stated to be Vaidyas ; and some scholars try to place them as Kāyasthas. But it is not certain, when they migrated to Bengal from Karṇāṭa. The Deopāḍā inscription of Vijayasena[1] records that Sāmantasena proceeded towards Rāmeśwar-Setubandha and subdued his enemies. But in his last days he settled down on the bank of the Ganges. Thus, it is clear that he was the first man to settle down in Bengal. It is also recorded in the Naihāti copper plate of Vallālasena[1] that many princes of the lunar race were the ornaments of Rāḍha ; and Sāmantasena was born in that race.

It is also suggested that the Senas were employed in high offices like generals under the Pālas and when the Pāla power became very weak, they usurped the power in Bengal. This is supported by the Pāla records. It is further suggested that the ancestors of the Senas came to Bengal along with some invaders from the Deccan. At first they established themselves as vassal lords and gradually founded an independent kingdom in West Bengal. This is supported by the fact that the Calukyas from the Karṇāṭa country invaded Bengal more than once.

Sāmantaṣena was probably a subordinate ruler who assumed the title of Mahārāja. But in his family records his son Hemantasena and his queen Yaśodevî used the titles of Mahārājādhirāja and Mahārāṇī respectively. We know very little about him. It is, however, suggested by Dr. R. C. Majumdar that he was probably a vassal king under Rāmapāla.[2]

After the death of Hemantasena his son Vijayasena came to power. According to his own record he ascended the throne in about A. D. 1095. It is also known to us that

1. Ins. of Beng :—III P. 42.
2. Ins. of Bengal :—III P. 68.
3. H. B :—P. 210.

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Rāmapāla ruled from cir. A. D. 1077 to A. D. 1120. Thus, Vijayasena had to rule as a subordinate ruler for about twenty-five years; and among the vassal kings, who helped Rāmapāla in his conquest of Vārendra, there was one known as Vijayarāja of Nidrāvatî. He was, perhaps, identical with Vijayasena.

Vijayasena, however, made full use of the Pāla down-fall. His chief queen Vilāsadevî was a princess of the Śūra dynasty. We come across a certain Lakṣmīśūra, the king of Apara-Mandār, in forest areas among the vassal chiefs of Rāmapāla and a certain Raṇaśūra, the king of south Rāḍha from the inscription of Rājendra Cola. It is, thus, apparent that in the eleventh century the south Rāḍha was under the Śūras. Thus, by matrimonial relation with the Śūras, Vijayasena was able to establish his political power over Rāḍha. But the main cause of his predominance was the occupation of Bengal by Āch, a vassal of the Karṇāṭarāja.

It is, however, beyond doubt that shortly after the death of Rāmpāla, Vijayasena established independent power in Bengal. By defeating Varmarāja, he conquered east and south Bengal. It is recorded in the Deopāḍā inscription[1] that Nānya, Vîra, Rāghava and Vardhaṇa were defeated by him. The Kāmarūparāja and Kaliṅgarāja were also vanquished by him. He, then, compelled Gauḍarāja to flee away from his kingdom. Nānyadeva was the king of Mithilā; but it is very difficult for us to indentify Vîra, Vardhaṇa and Rāghava. The Gauḍarāja defeated by him was no other than Madanapāla of the Pāla dynasty. He had, thus, a good hold over at least the eastern and western parts of Bengal and he must have possessed considerable power. Otherwise he could not have attacked neighbouring states like Kāmarūpa and Kaliṅga.

The Deopāḍā inscription records that Vijayasena sent a fleet against the Pālas of Magadha and the king of the Gāhaḍvālas. But it is not clear from his inscription whether

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his expedition against the Gāhaḍvālas was successful. Thus, during the last days of the Pālas the petty rulers divided Bengal into so many kingdoms. Again, there was disorder and confusion in Bengal. But Vijayasena saved Bengal from utter destruction.

After the death of Vijayasena in about A. D. 1108, his son Vallālasena assumed power. It is stated in the Adbhutsāgara that he was engaged in warfare with Gauḍarāja, who is identified with Govindapāla of the Pāla dynasty. This is also corroborated by the Vallāla-Carita. During the life-time of his father he conquered Mithilā.

His reign is famous for re-organising the caste system and introducing the practice of "Kulinism" among Brāhmaṇas, Vaidyas and Kāyasthas. He practised Brahmanical Hinduism and favoured the Tāntric form of religion. He sent a good number of missionaries among the Brāhmaṇas to Magadha, Bhutan, Chittagong, Arakan, Orissa and Nepal.[1] He married Rāmadevî, the daughter of the Cālukyarāja. It can, thus, be conjectured that the glory of the Sēnas spread outside Bengal ; and they continued their relation with their ancestral Karṇāṭa country.

He was succeeded by his son Lakṣmaṇasena in A.D.1119. It is evident from his records that before he came to power, he vanquished the king of Gauḍa and Vārāṇasi, and made expenditions against Kāmrūpa and Kaliṅga. It, thus, seems that his father defeated the Gauḍa king, Govindapāla, but his kingdom was not conquered by Vallālasena. His son, Lakṣmaṇasena completed the conquest of Gauḍa and it was renamed Lakṣmaṇāvatî. He was the first king among the Senas to assume the title of Gauḍeśvara.

Probably during the reign of his grandfather, Lakṣmaṇa-sena conquered Kaliṅga and Kāmarūpa, for they were already

1. Arch. Śurv-Mayūrabhanja—I ; P. EXIV ; Note I :—Ins. Beng. III P. 42.

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conquered by Vijayasena. But it is also probable that Lakṣmaṇasena had to reconquer these places. It is recorded in the copper plates of his sons that he built up monuments indicating his victory in Puruṣottam Kṣetra (i. e. Puri), on the sea-shore in Vārāṇasi and Prayāga. His victorious monuments at Vārāṇasi and Prayāga indicate his expeditions against the Gāhaḍvālarāja in the west. From the inscription of Vijayacandra and Jayacandra of the Gāhaḍvāla dynasty it is evident that the middle and west of Magadha were under their rule for sometime. Thus, the extension of the Gāhaḍvāla power in the east was dangerous to the safety of the rising Sena kingdom. A war was, thus, inevitable between the two powers. Although we do know very little of this campaign, Lakṣmaṇasena was successful. This is also supported by the discovery of the two copper plates of Lakṣmaṇasena from Bodhgayā.

The Sena power was largely extended by him. His court poets, Umāpatidhara and Śaraṇa described the expeditions of an anonymous king who conquered Prāgjyotiṣa, Gauḍa, Kaliṇga, Kāśī and Magadha, and Chedi and Mleccharāja. Probably this eulogy was made to Lakṣmaṇasena, for all these except Cedi and Mlecchas are applicable to him. An inscription from Madhya Pradesh records that Vallarāja, the vassal of the Kalacuris (Cedi) of Ratnapur defeated Gauḍeśvara. On the other hand, Lakṣmaṇasena claimed victory over him. Although the encounter between the two is definite, the result is uncertain.

Contemporary inscriptions record that the whole of Āryāvartta faced a great danger due to the invasion of Mahammed Ghori. He defeated the Cauhāna king, Pṛthvîrāja and then Jayachandra of the Gāhaḍvāla dynasty. He sent his general Muhammad Bakhtyar Khilji against eastern India. He stormed Bihar in about A.D. 1197 and surprised Nalanda a year or two later. The fort of Bihar was seized by only two hundred horsemen. They plundered the whole

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city and thorougly massacred "the shaven-headed Brāhmaṇas (i. e. the Buddhist monks)". This city was famous for its Buddhist University. After his cruel massacre there was no one to explain the contents of the books in the library.

At that time Lakṣmaṇasena was the ruler of Bengal. He was an octogenarian ; and for his exceptional qualities he was respected by all "the Rais or Chiefs of Hindustan." He was considered to hold the rank of hereditary Khalif (Caliph) or spiritual head of the country."[1] He was proverbially generous and lawful. Nudiah was his capital. It was also the ancient seat of learning. At about 1199 A.D. Muhammad marched against Bengal with a band of well-trained horsemen. But rising in advance of the main body of his army he entered Nudiah accompanied by eighteen horsemen. He was at first treated as a horse-dealer. Suddenly he drew out his sword and attacked the unsuspecting palace guards. By that time the rest of his army joined with him. Lakṣmanasena, who was at his dinner, was completely taken by surprise. He "fled barefooted by the rear of the palace and his whole treasure, and all his wives, maid-servants, attendants and women fell into the hands of the invader. Numerous elephants were taken away and such booty was obtained by the Muhammadans as is beyond all compute. When his (Muhammad's) army arrived, the whole city was brought under subjection, and he fixed his head-quarter there."[2]

Lakṣmaṇasena then fled to East Bengal and established his new capital at Vikramapur in the Dacca district.[1] His reign was very famous for remarkable literary activity. He himself composed many Sanskrit poems and completed his father's Adbhutasāgara. His court poet Dhoyī composed the Pavaṇaduta. Jayadeva also wrote the Gîtagovinda and the Sadukti-Karṇāmṛta was compiled by Śrîdharadāsa.

1. Tabaqat-i-Nasiri :—Eng ; Trans ; by Raverty :—(Minaj's account) P. 552—559.

2. Ibid.

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After his death his two sons, Viśvarūpasena and Keśavasena respectively occupied the throne. We have no detailed account of their reign. It is certain that southern and eastern parts of Bengal were uuder their rule. They ruled Bengal for nearly twenty five years. But we do not know who were their successors. In the copper plate of Viśvarūpasena the names of Kumāra Sūryasena and Kumāra Puruṣottamasena are recorded. They, thus, belong to the royal family of the Senas. But there is no evidence that they ruled Bengal after Viśvarūpasena.

We, also, come acros the names of many kings ending with the title of "Sena" in the Rājāvalî, Viprakalpalatikā, Āin-i-Ākbari and in many popular stories. But they cannot be regarded as reigning kings. In a Buddhist work, called Pañcarakṣā, there is the name of a king Madhusena. He assumed the title of Gauḍeśvara. But we do not know whether any part of the Gauḍa country was under his political control.

In the thirteenth century Buddhasena and his son Jayasena ruled Pithi in Gayā. They used the regnal year of Lakṣmaṇasena. This is also evidenced by a Tibetan work. According to Tārānāth, Labasena, Kusasena, Mamtasena, and Rāthikasena, ruled for eighty years. Labasena, Buddhasena, Haritasena and Pratitasena ruled under the Turks. But this is not supported by any other evidence.

Within a short time the Sena power declined very rapidly. This decline was further precepitated by the invasion of the Turks. The Vassal states and the neighbouring kingdoms became gradually powerful at the cost of the Sena territory.

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CHAPTER II

TEXT AND TRANSLATION

No-I Mahāsthān Fragmentary Stone Plaque Inscription (3rd. Century B.C.)

Place : Mahāsthān, Bogra, East Bengal.

Language : Prākṛt.

Script : Brāhmī of 3rd. Century B.C.

Ref : Hist. Quart., 1934, p 57,. E. I XXI, p 83.
Select Inscriptions, p 82.

Account : The Inscription was discovered at Mahāsthān on the 30th. of November 1931 by one Baru Faqir of the Mahāsthāngarh village in Bogra, East Bengal. It is now in the Indian Museum, Calcutta.

Text :

1. नेन। संवगियानं तल दन स-। सप दिन। सु-
2. माते। सुलखिते पुडनगलते। एतं
3. नि * वहिपयिसति। संवगियानं च दि * नै * *
4. धानियं। निवहिसति। दग-तिया (f *) यके * *
5. * * * यिकसि। सुअ-तियायिकसि पि। गंडकेहि *
6. * * * यिकेहि एस कोठागाले कोसं * * *
7. * * * *

Translation

To Gobardhana of the Saṁvaṁgīyas was granted by order. (Or To the Saṁvaṁgīyas was given by order Sesamum and mustard seeds). The Sumātra will cause it to be carried out from the prosperous city of Puṇḍranagara. (And likewise) will cause paddy to be granted to the

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Saṁvaṁgīyas In order to tide over the outbreak of distress caused by flood (or fire, or superhuman agency) and insect, (lit. parrots) in the city, this granary and treasury will have to be replenished with paddy and Gaṇḍaka coins.

Notes

संविंगयानं—According to Dr. Bhandarkar, the Sanskritized form of the term is संवङ्गीयानां meaning 'of the Saṁvaṁgīya people'; acc. to Dr. Barua, the Sanskritized form is षड्वर्गिकानां, meaning 'of persons of the Saḍvargika sect of the Buddhists'.

तियायिक—The Sanskritized form is आत्ययिक, meaning distress or emergency.

No—2. Susunia Rock Inscription of Candravarman (4th Century A. D.)

Place : Susuniya Hill, Bankura Dist. West Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class of about the 4th. Century A. D.

Ref : Baṅgīya-Sāhitya-Pariṣat-Patrikā III, p. 268 N. N. Basu. Ep. Ind. XIII, p. 133. Mm. H. P. Sastri, Arch. Surv. Ind., (A. R.), 1927-28, p 188. Dikshit, Select Inscriptions, p. 341. D.C.Sircar.

Account : The Inscription was discovered by Mr. Nagendranath Basu in Susuniya Hill, situated about twelve miles north west of the town of Bankura.

Text :

Part I

1. पुष्करणाधिपतेर्म्महाराज—श्रीसिंहवर्म्मणः पुत्रस्य
2. महाराज—श्रीचन्द्रवर्म्मणः कृतिः । *

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Part II

1. चक्रस्वामिनः दोसग्रणातिसृष्टः ॥ *

Translation

The creation of the prosperous Mahārājā Candravarman, son of the illustrious Mahārāja Siṁhavarman, the lord of the Puṣkaraṇā (is) dedicated to the wielder of the discuss (Viṣṇu) by the foremost of His slaves.

Notes

Puṣkaraṇā—Some scholars wrongly identify Puṣkaraṇā with Puṣkara near Ajmer. Prof. Sircar identifies this place with village Pokharṇā, a place on the river Damodara in the district of Bankura. Candravarman was a local ruler of South-West Bengal.

Dosagraṇatisṛṣṭaḥ—The term is meaningless. Mm. Haraprasad Śāstri corrects it as 'Dāsāgreṇā-tisṛṣṭā', meaning 'dedicated by the foremost of the slaves of the Supreme Lord'.

No—3. Dhānāidaha Copper-plate Inscription of Kumāra Gupta I (A. D. 432-33).

Place : Dhānāidaha, Rajsahi Dist., East Bengal.

Language : Sanskrit

Script : Brāhmī of the Northern Class

Metre : Verses 1—3—Anuṣṭubh.

Ref : J. A. S. B., p 459, R. D. Banerji. Ep. Ind., p 345, Dr. R. G. Basak. Select Inscriptions, p 330, D. C. Sircar.

Account : The copper-plate was discovered from Dhānāidaha in the Natore Sub-division of the Rajsahi district in East Bengal. Mr. Akshay kumar Maitreya, Director of the Varendra Research Society of Rajsahi collected it from Mr. Ershed Ali Khan Chowdhury. It was first edited in 1909 by Mr. R. D. Banerji and re-edited in 1916 by Dr. R. G. Basak in the Bengali monthly. The Sāhitya of Calcutta (Pauṣa,

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1323 B. S.). The Copper-plate is now mostly worn-out and the inscription, contained in it is a fragmentary one.

Text :

1. ....सम्वत्सर-शते त्रयोदशोत्तरे
2. (१०० + १० + ३)........अस्यान्दिवसपूर्व्वायां परमदैवत-पर-
3. म-भट्टारक-महाराजाधिराज—श्रीकुमारगुप्तः कुटुम्बि......ब्राह्मण-शिवशर्म्म-नागशर्म्म-मह
4. ......वर्कीर्त्ति-क्षेमदत्त-गोष्ठक-वर्ग्गपाल-पिङ्गल-शुस्कक-काल-
5. ......विष्णु-देवशर्म्म-विष्णुभद्र-खासक-रामक-गोपाल-
6. ......श्रीभद्र-सोमपाल-रामाद्यक-ग्रामाष्टकुलाधिकरणाश्च
7. ......विष्णुना (णा) विज्ञापिता इह खादा (टा ?) पार-विषयेऽनुवृत्त-मर्य्यादास्थिति-
8. नीवीधर्म्म-क्षयेण लभ्यते। तदर्हथ ममाद्यानेनैव क्रमेन (? ण) दातुं
9. ......समेत्याभिहितैः सर्व्वमेव * * कर-प्रतिवेशि (?) कुटुम्बिभिरवस्थाप्य क-
10. ......* रि * कन * यदितो * * तदवधृतमिति यतस्तथेति प्रतिपाद्य
11. ......अष्टक-नवक-नलाभ्यामपविञ्छय क्षेत्रकुल्यवापमेकं दत्तं। * ततः आयुक्तक-
12. ......* भ्रा (?) तृकटक-वास्तव्य-छन्दोग-ब्राह्मण-वराहस्वामिनो दत्तं। * तद्भव
13. ......भूम्या दानाक्षेपे च गुणागुणमनुचिन्त्य शरीरकाञ्चनकस्य चि-
14. र-चञ्चलत्वं * ॥ * उक्तञ्च भगवता द्वैपायनेन। * स्वदत्ताम्परदत्ताम्वा

यो हरेत वसुन्धरां।

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15. स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ * ।

षष्टिं वर्ष-सहस्रानि स्वर्गे मोदति भूमिदः ।

16. आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ * 2

पूर्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर। *

महीं महीमतांच्छ्रेष्ठ

दानाच्छ्रेयोऽनुपालनं ॥ * 3

17. ······यं······भद्रेन उत्कीर्ण्णा स्तम्भेश्वरदासेन ॥ *

Translation :

In the year One Hundred and Thirteen of Gupta Era, on this day (as specified above), (during the reign of) Paramadaivata, Paramabhaṭṭāraka, Mahārājādhirāja Kumāragupta, the ryots (of the village),—The Brāhmaṇas—Śivaśarman and Nāgaśarman, and the Mahattaras—Vikīrtti, Kṣemadatta, Goṣṭhaka, Varggapāla, Piṅgala, Śuṅkaka, Kāla,···Viṣṇu, Devaśarman, Viṣṇubhadra, Khāsaka, Rāmaka, Gopāla,··· Śrībhadra, Somapāla, Rāma and others, all officers, constituting the village jury and forming the local governing body of the village were informed by (a Brāhmaṇa, whose name ended in Viṣṇu) as follows :

In this Viṣaya of Khāṭāpāra the custom of permanent endownent (nīvī-dharma) has been nullified by another established custom, (concerning the sale of lands at reduced rates to Brāhmaṇas, purchasing it with religious motives). So it behoves you all to make a gift of land this day, according to this custom.

The neighbouring obedient house-holders, who, (also), were addressed collectively by them accepted the proposal by saying "be it so", (and accordingly), one Kulyavāpa of cultivated land was given to him, with its area measured out by 8 × 9 reeds.

Then (in the similar fashion), land was donated to the

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Chāndogya Brāhmaṇa, Varāhasvāmin, an inhabitant of Bhrātṛkaṭaka by an official.

So considering the merit and demerit, accruing respectively from donation and confiscation of land, and bearing in mind the unstability of body and gold, (this gift is to be preserved). As has been said by His Holiness Dvaipāyana (Vyāsa) :

Whoever confiscates land given by himself or by another becomes a worm in ordure and rots with his forefathers.

The donator of land enjoys in the Heavens for sixty thousand years and the confiscator, along with the abettor to this confiscation rots in hell for a similar number of years.

O Yudhiṣṭhira, the foremost of the kings ! preserve with care land already granted to twice-born by your fore-fathers. Preservation of land-grant is regardrd as more meritorious than the making of a grant.

(This Inscription) is engraved by Stambheśvaradāsa.

Notes :

1. About twenty-eight letters at the very beginning of the inscription are lost. Dr. Sircar suggests that the first line is possibly like this :

चतुरुदधि-सलिलास्वादितयशसो महाराजाधिराज—श्रीकुमारगुप्तस्य संवत्सर—

Line 11. Kulya-vāpa—land on which one Kulya of seed can be sown. Dr. Sircar thinks that the area of One Kulya-vāpa of land is much larger than that of one Bighā.

Line 17. Dr. Sircar suggests that the reading of the last line may be :

लिखिता पट्टिकेयं श्रमात्य-भद्रेण उत्कीर्णा स्तम्भेश्वरदासेन ।

meaning, 'This inscription is composed by Amātyabhadra, and engraved by Stambheśvaradāsa'.

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No.—4. Dāmodarpur Copper-plate Inscription of the time of Kumāra Gupta I (444 A. D.)

Place : Dāmodarpur, Dist. Dinajpur, East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verse 1—Anuṣṭubh.

Ref. : Ep. Indic XV p 113, Dr. R. G. Basak.

Account : Five Copper-plates were discovered from the village Dāmodarpur in Dinajpur District, East Bengal in 1915. On behalf of the Varendra Research Society, Rajsahi, Dr. R. G. Basak edited and translated them in Epigraphia Indica.

The plates are not like ordinary royal grants of lands, made to Brāhmanas or dedicated to Gods, but are peculiar kinds of religious sale-deeds, recording transaction between Government and purchasers, who buy land at a reduced rate with religious motives. The sale-rate is calculated in gold Dīnāras, and the transaction is made according to Nīvīdharma, which means that, the land can be enjoyed rent-free, but is not be sold or transferred to anybody.

Text :

1. सम्व १०० २० (+) ४ फाल्गुण दि ७ परमदैवत-परमभट्टारक-महाराजा-
2. धिराज-श्रीकुमारगुप्ते पृथिवीपतौ तत्पाद-परिगृहीते पुन्ड्रवर्द्धन-
3. भुक्तादुपरिक-चिरातदतेनानुबलवानक-कोटिवर्ष-विषये च त-
4. न्नियुक्तक-कुमारामात्य-वेत्रवर्मन्यधिष्ठाणाधिकरणञ्च नगरश्रेष्ठि-
5. धृतिपाल-सात्र्थवाहवन्धुमित्र-प्रथमकुलिकधृतिमित्र-प्रथमकाय -
6. स्थशाम्वपाल-पुरोगे संव्यवहरति यतः ब्राह्मण-कर्प्पटिकेण
7. विज्ञापितं अरहर्थ ममाग्निहोत्रोपयोगाय अप्रदाप्रहत-खि
8. ल-क्षेत्रं त्र (त्रै) दीनारिक्य-कुल्यवापेन शश्वताचन्द्रार्क-तारक-भोज्येत-
9. या नीवी-धर्म्मेन दातुमिति एवं दीयतामित्युतपन्ने त्रिनो दीनाराण्यु

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10. पसंगृह्य यतः पुस्तपाल-रिशिदत्त-जयनन्दि-विभुदत्तानामवधा-
11. रणाया डोङ्गाया उत्तर-पन्चिनद्दे शे कुल्यवापमेकं दत्तम् ॥
12. स्वदत्तां परदत्ताम्वा यो हरेत वसुन्धरां ।
भूमि-दान-संवद्धाः श्लोका भवन्ति ।
13. स विष्ठायां क्रिमिर्भूत्वा पित्रिभि सह पच्यते ति ॥

Translation :

In the year One Hundred and twenty-four (of Gupta Era), on the 7th. day of Phālguṇa, when Parama-daivata, Parama-bhaṭṭāraka, Mahārājādhirāja Śrī Kumāra Gupta was ruling over the Earth, and the Provincial Viceroy Cirātadatta was receiving favours from him in the province of Puṇḍravardhana, and Kumārāmātya Vetravarman, appointed by him was administering the local government in the district of Koṭivarṣa, in company of Dhṛtipāla, the chief merchant, Bandhumitra, the chief caravan trader, Dhṛtimitra, the chief artisan, and Śāmbapāla, the chief scribe, a certain Brāhmaṇa, Karpaṭika, by name, thus addressed them : 'It behoves you to make a gift, according to Nīvīdharma of untilled and unreclaimed jungle land, not already given to any one, (receiving a price) at the rate of three Dīnāras for each Kulyavāpa for the convenience of my Agnihotra rites,—to be enjoyed (by me) for ever, as long as the moon, the sun and the stars exist.' When according to the determination of the record-keepers Riṣidatta, Jayanandin and Vibhudatta, it was ascertained that the lands may be thus given, then one Kulyavāpa of land was granted to him in the region north-west of Doṅgā, after three Dīnāras were received from him.

Thus runs the verse, concerning grant of land :

He who confiscates land given by him or by another becomes a worm in ordure and rots with his fore-fathers.

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Notes :

Line 3.—The Bhukti of Puṇḍravardhana comprised the Bogra-Rajsahi-Dinajpur region of North Bengal. The chief town of Koṭivarṣa district has been identified with modern Bāṇagarh in Dinajpur District.

Line 8.—Dr. Sircar thinks that Dīnāra is the Gupta Gold Coin named after Roman Danarius.

No.—5. Dāmodarpur Copper-plate Inscription of the time of Kumāra Gupta I (448 A. D.)

Place : Dāmodarpur, Dist. Dinajpur, East Bengal.

Language : Sanskrit.

Metre : Verses 1-2 : Anuṣṭubh.

Script : Brāhmī of the Northern Class.

Ref : Ep. Ind. XV, p 133, Dr. R. G. Bssak.
Ep. Ind. XVII, p 193, K. N. Dikshit.
Select Inscriptions, p 285, Dr. D. C. Sircar.

Text :

1. सं १०० (+) २० (+) ८ वैशाख-दि १० (+) ३ परमदैवत-परमभट्टारक-महाराजाधिराज-श्रीकुमा-
2. र-गुप्ते पृथिवी-पतौ ततपाद-परिगृहीतस्य पुन्ड्रवर्द्धन-भुक्तावुपरिक-चिरातदत्तस्य
3. भोगेनानुवहमानक-कोटिवर्ष विषये तन्नियुक्तक-कुमारामात्य-वेत्र-
4. वर्म्मणि अधिष्ठानाधिकरनञ्च नगरश्रेष्ठिधृतिपाल-सार्थवाहवन्धुमित्र-प्रथ-
5. मकुलिकधृतिमित्र-प्रथमकायस्थशांम्वपाल-पुरोगे सम्व्यवहरति यतः स··
6. विज्ञापितं अर्हथ मम पञ्च-महायज्ञ-प्रवर्त्तनायानुवृत्ताप्रदाक्षयनिवी-
7. मर्य्यादया दातुमिति एतद्विज्ञाप्यमुपलभ्य पुस्तपाल-रिसिदत्त-जयनन्दि-विभुदत्तानामव—

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8. धारणाया दीयतामित्युतपन्ने एतस्माद्यथानुवृत्त-त्रैदीनारिक्य कुल्यवापेन

9. द्वयमुपसंगृह्य ऐरावतागोराज्ये पश्चिम-दिशि पञ्चद्रोना

10. मकाः हट्ट-पानकैश्च सहितेति दत्ताः। तदुत्तरकालं सम्व्यवहारिंभिः धर्म्मम वेक्ष्यानुम

11. न्तव्याः। अपि च भूमि-दान सम्वद्धामिमौ श्लोकौ भवतः। पूर्व-दत्तां द्विजातिभ्यो

12. यत्नाद्रक्ष युधिष्ठिर।
महीं महीवतां श्रेष्ठ दानाच्छ्रेयोऽनुपालनं ॥ 1
वहुभिर्व्वसुधा दत्ता दीयते च

13. पुनः पुनः।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति ॥ 2

Translation :

In the year One Hundred and Twenty-Eight (of Gupta Era) on the thirteenth day of Baiśākha, when Parama-daivata, Parama-bhaṭṭāraka, Mahārājādhirāja Śrī Kumāra Gupta was ruling over the Earth, and the provincial Viceroy Cirātadatta was receiving favours from him in the province of Puṇḍra-vardhana, and Kumārāmātya Vetravarman, appointed by him was administering the local government in the district of Kotivarṣa, in the company of Dhṛtipāla, the chief merchant, Bandhumitra, the chief caravan-trader, Dhṛtimitra, the chief artisan, and Śāmbapāla, the chief scribe, One............thus addressed them : "Design to make a gift (of land) to me according to the customary rule of apradākṣayanīvī for my performance of five daily sacrifices." On receipt of this petition, it was ascertained, according to the determination of the record-keepers Riṣidatta, Jayanandin and Bibhudatta that the land may be granted, and accordingly, land, measuring five Droṇas, with the right of using canals excavated

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for watering the field, lying in the west of the village of 'Airāvata-Gorājya' was given to the petitioner, after two Dīnāras had been received from him at the established rate of three Dīnāras for each Kulyavāpa of land. Considering the religious merits of such gifts, this grant is to be respected by the administering agents in future. Thus run the verses, concerning the grants of land :

O Yudhiṣṭhira foremost of the kings ! Preserve with care lands already given to the twice-born, for the preservation of land-grants is regarded as more meritorious than the making of a grant.

Land has been given by many persons in past, and is still being given by others. The fruit of land-grant belongs to him, who, at any time, possesses the Earth.

Notes :

Line 9. Droṇa is a land measure. 8 Droṇas make one Kulyavāpa.

Line 10. According to Dr. Sircar, the term 'Haṭṭa-pānakaiḥ' means, 'with the right of using the canals excavated for watering the field.' It may also mean : 'along with market-places and tanks'.

No.—6 Bāigrām Copper-plate Inscription of the Gupta year 128 (448 A. D.)

Place : Bāigrām, Bogra Dist., East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1—3—Anuṣṭubh.

Ref. : Ep. Ind. XXI, p 78, Dr. R. G. Basak ; Select Inscriptions, p 342, D. C. Sircar

Account : The Copper-plate was discovered in 1930 from the village Bāigrām in the district of Bogra, East Bengal. After its discovery it was kept with the Gauḍa Research Society, Howrah.

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Text :

1. स्वस्ति ॥ पञ्चनगर्य्यां भट्टारक-पादानुध्यातः कुमारामात्य-कुलवृद्धिरेतद्विषयाधिकरणञ्च

2. वायिग्रामिक-त्रिवृताश्रीगोहाल्योः ब्राह्मणोत्तरान्सम्व्यहारि-प्रमुखान्ग्राम-कुटुम्बिनः कुशलमनु-

3. वर्ण्य बोधयन्ति। विज्ञापयतोरत्रैव वास्तव्य-कुटुम्बि-भोयिल-भास्करावावयोः पित्रा शिवनन्दि-

4. ना कारितकं भगवतो गोविन्दस्वामिनः देवकुलस्तदसावल्पवृत्तिकः। इहविषये समुदय-

5. बाह्याद्यस्तम्ब-खिल-क्षेत्राणामकिञ्चित् प्रतिकाराणां शश्वदाचन्द्रार्क-तारका-भोज्यानां-मत्तय-नीव्या

6. द्विदीनारिक्यकुल्यवाप-विक्रयोऽनुवृतस्तदर्थावयोस्सकाशात् षड्-दीनारानष्ट च रूपकानायी-

7. कृत्य भगवतो गोविन्दस्वामिनो देवकुले खण्ड-फुट्ट-प्रतिसंस्कार-करणाय गन्ध-धूप-दीप-

8. सुमनसां प्रवर्त्तनाय च त्रिवृतायां भोगिलस्य खिलक्षेत्र-कुल्यवाप-त्रयं श्रीगोहाल्याश्चापि

9. तल-वाटकार्थं स्थल-वास्तुनो द्रोणवापमेकं भास्करस्यापि स्थलवास्तुनो द्रोणवापञ्च दातु-

10. मिति। यतो युष्मान्बोधयामः पुस्तपाल-दुर्ग्गदतार्क्कदासयोरव-धारणया अवधृत-

11. मस्तोह-विषये समुदय-बाह्याद्यस्तम्ब-खिल-क्षेत्राणां शश्वदाचन्द्रार्क्क-तारक-भोज्यानां द्विदी-

12. नारिक्यकुल्यवाप-विक्रयोऽनुवृत्तः। एवंविधाप्रतिकर-खिलक्षेत्र-विक्रये च न कश्चिद्राजात्थर्-

13. विरोध उपचय एव भट्टारक-पादानांध र्म्मफल-षड्भागावाप्तिश्च तद्दीयतामिति। एतयोः

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14. भोयिल-भास्करयोस्सकाशात् षड् दीनारानष्ट च रूपकानायीकृत्य भगवतो गोविन्दस्वामिनो
15. देवकुलस्यार्थे भोयिलस्य त्रिवृतायां खिलक्षेत्र-कुल्यवाप-त्रयं तलबाट-काद्यर्थं म्
16. श्रीगोहाल्यां स्थल-वास्तुनो द्रोणवापं भास्करस्याप्यत्रैव स्थले-वस्तुनो द्रोणावाप-
17. मेवं कुल्यवाप-त्रयं स्थल-द्रोणवाप-द्वयञ्च अक्षयनीव्यास्ताम्र-पट्टेन दत्तम्। निम्न-
18. कु ३ स्थल-द्रो २। ते यूयं स्वकर्षणाविरोधि-स्थाने दर्व्वी-कर्म्म-हस्तेनाष्टक-नवक-नलाभ्या-
19. मपविन्छ्य चिरकाल-स्थायि-तुषाङ्गारादिना चिह्नैश्चातुर्द्दिशो नियम्य दास्यथाक्षय-
20. नीवी-धर्म्मेन च शश्वत् कालमनुपालयिष्यथ। वर्त्तमान-भविष्यैश्च संव्यवहार्य्यादिभिरेत-
21. द्धर्म्मापेक्षयानुपालयितव्यमिति ॥ उक्तञ्च भगवता वेदव्यास-महात्मना। स्व-दत्तां पर-दत्तां

22. व्वा यो हरेत वसुन्धरां।

स विष्ठायां क्रिमिर्भूत्वा पितृभिस्सह पच्यते ॥ 1

षष्टिं वर्ष-सह-

23. स्राणि स्वर्गे मोदति भूमिदः।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ 2

24. पूर्व्व-दत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर।

महीं महीमतां श्रेष्ठ दानाच्छ्रेयोऽनुपाल-

नमिति ॥ 3

25. सं १०० (+) २० (+) ८ माघ-दि १० (+) ९ ॥

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Translation :

May there be welfare of all ! From Pañcanagarī the prince and minister (the minister-in-charge of the princes) Kulavṛddhi, ever remembering the feet of His Majesty, informs, after enquiring about their health, the administrative officers of the District and the village-householders, including those incharge of administration, along with the foremost of the Brāhmaṇas of (the two localities) Trivṛta and Śrīgohālī, connected with the village of Bāigrāma, thus : Bhoyila and Bhāskara, two family headmen, residing in this locality apply thus : 'The temple of Lord Viṣṇu, founded by our father is poorly endowed. In this District prevails the custom of sale of shrubless fallow lands, free of rent, to be enjoyed as long as the moon, the sun and the stars endure, on condition that they (the lands) cannot be transferred for any other purpose at the rate of two Dīnāras for each Kulyavāpa. So design, after receiving from us six Dīnāras and eight silver coins to make a grant to me, Bhoyila, of three Kulyavāpas of fallow land, (the income from which will be utilised) for the purpose of repairs to the temple of Lord Viṣṇu, when damaged or dilapidated and for the regular supply of perfumery, incense, lamp and flowers, and one Droṇavāpa of homestead land to each of us for dwelling site and gardens.' Note that the record-keepers Durgadatta and Arkadāsa have determined thus : 'There exists in this District the custom of sale of shrubless fallow lands, free of rent, to be enjoyed as long as the Moon, the Sun and the stars endure at the rate of two Dīnāras per Kulyavāpa. Moreover, in the matter of such sale of fallow lands, free from taxes, there is no chance of any loss to His Majesty ; (rather) there is the possibility of gain and also of acquisition of One-Sixth of religious merit. So the lands, as prayed for, may be given ' Then on making an income of six Dīnāras and eight silver coins from Bhoyila and Bhāskara, three Kulyavāpas of fallow

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lands in Trivṛta for the benefit of the temple of Lord Viṣṇu were granted to Bhoyila and one Droṇavāpa of homestead land in Śrīgohālī for the purpose of dwelling site and garden to each of Bhoyila and Bhāskara, by the execution of a Copper-plate Charter in accordance with the principle of perpetual endowment—the total measurement of land sold being three Kulyavāpas and two Droṇavāpas. So you shall make over (to the two) according to the principle of perpetual endowment, in places, which have no conflict with your own agricultural work, lands, measured out by the hands of an employee in charge of demarcation (Darvī karma) with 8×9 reeds and having their boundaries on four sides fixed with permanent marks of chaff and charcoal and shall preserve it for all time to come. Out of regard for religious merit this grant is to be preserved by the administrative agents of the present and future times. It has been said by the noble seer Vedavyāsa :

(For the translation of the Verses see other Inscriptions) On this Ninteenth day of Māgha in the year One Hundred and Twenty-eight of the Gupta Era.

No—7. Pāhārpur Copper-plate Inscription of the Gupta year 159 (479 A. D.)

Place : Pāhārpur, Rajsahi Dist., East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1—5 : Anuṣṭubh.

Ref. : Ep. Ind. XX, p 59, K. N. Dikshit ; Select Inscriptions. p 346., Dr. D. C. Sircar.

Account : The Copper-plate was discovered by K. N. Dikshit during the excavation of a temple at Paharpur in the Rajsahi District on 19th Nov., 1927. The document registers the purchase of a fallow state land by a private individual for charitable purposes.

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Text :

1. स्वस्ति ॥ पुण्ड्रवर्द्धनादायुक्तका आर्य्यनगरश्रेष्ठि-पुरोगञ्चाधिष्ठाना-
धिकरणम् दक्षिणांशकवीथेय-नागिरट्ट-
2. माण्डलिक-पलाशाट्टपार्श्विक-वटगोहाली-जम्बुदेवप्रावेश्यपृष्ठिमपोत्तक-
गोषाटपुञ्जक-मूलनागिरट्टप्रावेश्य-
3. नित्वगोहालीषु ब्राह्मणोत्तरान्महत्तरादि-कुटुम्बिनः कुशलमनुवर्ण्यानु-
बोधयन्ति । विज्ञापयत्यस्मान्ब्राह्मण-नाथ-
4. शर्म्मा एतद्भार्य्या रामी च । युष्माकमिहाधिष्ठानाधिकरणे द्वि-
दीनारिक्यकुल्यवापेन शश्वत्कालोपभोग्याक्षयनीवी-समुदयबाह्या-
5. प्रतिकर-खिलक्षेत्रवास्तु-विक्रयोऽनुवृत्तस्तदर्हथानेनैव क्रमेणावयोस्स-
काशाद्दीनारत्रयमुपसंगृह्यावयोः स्वपुण्याप्या-
6. यनाय वटगोहाल्यामवास्यास्काशिक-पञ्चस्तूपनिकायिक-निग्रन्थश्रमणा-
चार्य्य-गुहनन्दि-शिष्यप्रशिष्याधिष्ठित-विहारे
7. भगवतामर्हतां गन्ध-धूप-सुमनो-दीपाद्यर्थन्तलवाटकनिमित्तञ्च अतएव
वट-गोहालीतो वास्तु-द्रोणावापमध्यर्द्धञ्ज-
8. म्बुदेवप्रावेश्य-पृष्ठिमपोत्तके क्षेत्रं द्रोणावाप-चतुष्टयं गोषाटपुञ्जाद्द्रोण-
वापचतुष्टयम् मूलनागिरट्ट-
9. प्रावेश्य-नित्वगोहालीतः अर्द्धत्रिक-द्रोणवापानित्येवमध्यर्द्धं क्षेत्र-
कुल्यवापमक्षय-नीव्या दातुमिति । यतः प्रथम-
10. पुस्तपालदिवाकरनन्दि-पुस्तपालधृतिविष्णु-विरोचन-रामदास-हरिदास-
शशिनन्दि-सुप्रभ-मनुदत्तानामवधारणा-
11. यावधृतम् अस्त्यस्मदधिष्ठानाधिकरणे द्वि-दीनारिक्य-कुल्यवापेन
शश्वत्कालोपभोग्याक्षयनीवी-समुदयबाह्याप्रतिकर-
12. खिलक्षेत्रवास्तु-विक्रयोऽनुवृत्तस्तद्यद्युष्माम्ब्राह्मण-नाथशर्म्मा एतद्भार्य्या
रामी च पलाशाट्टपार्श्विक वटगोहाली-स्थायि-
13. काशिक-पञ्चस्तूपकुलनिकायिक-आचार्य्य-निग्रन्थ-गुहनन्दि-शिष्य-
प्रशिष्याधिष्ठितसद्विहारे अरहतां गन्ध-धूपाद्युपयोगाय ।

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14. तलवाटक-निमित्तञ्च तत्रैव वटगोहाल्यां वास्तु-द्रोणवापमध्यर्द्धं
क्षेत्रञ्जम्बुदेवप्रावेश्य-पृष्ठिमपोत्तके द्रोणवाप-चतुष्टयं

15. गोषाटपुञ्जाद्द्रोणवाप-चतुष्टयं मूलनागिरट्ट-प्रावेश्य-नित्वगोहालीतो
द्रोणवाप-द्वयमाढ़वापद्वयाधिकमित्येवम-

16. ध्यर्द्धं क्षेत्रकुल्यवापम्प्रार्थयतेऽत्र न कश्चिद्विरोधः गुणस्तु यत्परम-
भट्टारकपादानामर्थोपचयो धर्म्म-षड्भागाप्याय-

17. नञ्च भवति। तदेवङ्क्रियतामित्यनेनावधारणा-क्रमेणास्माद्ब्राह्मण-
नाथशर्म्मत एतद्भार्य्यारामियाश्च दीनार-त्र-

18. यमायीकृत्यैताभ्यां विज्ञापितक-क्रमोपयोगायोपरि-निर्द्दिष्ट-ग्रामगोहा-
लिकेषु तल-वाटक-वास्तुना सह क्षेत्रं

19. कुल्यवापः अध्यर्द्धोऽक्षय-नीवी-धर्म्मेण दत्तः। कु १ द्रो ४।
तद्युष्माभिः स्व-कर्षणाविरोधि स्थाने षट्क-नड़ैरप-

20. विञ्छय दातव्योऽक्षय-नीवी-धर्म्मेण च शश्वदाचन्द्रार्क्क-तारक-
कालमनुपालयितव्य इति॥ सम् १०० (+) ५० (+) ६।

21. माघ दि ७। उक्तञ्च भगवता व्यासेन।
स्व-दत्तां परदत्तां वा यो हरेत वसुन्धरां।

22. स विष्ठायां क्रिमिर्भूत्वा पितृभिस्सह पच्यते॥ 1.
षष्टि-वर्षसहस्राणि स्वर्गे वसति भूमिदः।

23. आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ 2
राजभिर्ब्बहुभिर्द्दत्ता दीयते च पुनः पुनः।
यस्य यस्य

24. यदा भूमिस्तस्य तस्य सदा फलम्॥ 3
पूर्व्व-दत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर।
महीम्महीमतां श्रेष्ठ

25. दानाच्छ्रेयोऽनुपालनं॥ 4

विन्ध्याटवीष्वनम्भस्सु शुष्क-कोटर-वासिनः।
कृष्णाहिनो हि जायन्ते देव-दायं हरन्ति ये॥ 5

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Translation :

May there be good to all ! from Puṇḍravardhana the District officer thus informs the city-council, headed by the Brāhmaṇas and the householders, beginning with the village-heads in the village of Nitvagohālī, whose right of revenue belonged to Mūla-Nāgiraṭṭa, in Pṛṣṭhimapottaka and Goṣāṭā-puñjaka in the possession of Jambudeva and in Vaṭagohālī,—all situated in the subdivision of Palāśāṭṭa in the district of Nāgiraṭṭa in the Division of Dakṣiṇāṁśaka, after enquiring into the welfare of all : Nāthaśarman, a Brahmin and his wife Rāmī have approached us with this request : 'There is prevalent in this council of yours the custom of sale of fallow and home-stead lands, free of rent and for which no compensation is to be paid to the state according to the principle of per-petual endowment to be enjoyed for all time to come at the rate of two Dīnāras for each Kulyavāpa of land. So it behoves you to make a gift of one and a half Kulyavāpa of land, in accordance with the principle of perpetual endowment, for the enhancement of our religious merits, after collecting three Dīnāras from us,—land, which will be utilised for supply of sandal, incense, flowers, lamps, etc., and the constru-ction of resting-place and garden for the worship of Jaina monks in the Vihāra, inhabited by the disciples and grand-disciples of the Jaina monk Guhanadin of Benaras, belonging to the sect called Pañcastūpanikāya, situated in Vaṭagohālī,-land, distributed as follows : $1\frac{1}{2}$ Droṇavāpa of homestead land at Vaṭagohālī, 4 Droṇa-vāpas at Pṛṣṭhimapoṭṭaka in possession of Jambudeva, 4 Droṇāvāpas at Goṣāṭapuñja and $2\frac{1}{2}$ Droṇavāpas at Nitvagohālī, in possession of Mūlanāgiraṭṭa.

Then it was ascertained thus by the Board of Record-keepers, consisting of Dhṛtiviṣṇu, Virocana, Rāmadāsa, Haridāsa, Śaśinandin, Suprabha and Manudatta, and presided over by the chief Record-keeper Divākaranandin : 'In this council of ours there is the custom of sale of fallow and

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homestead lands, free of rent and for which no compensation is to be paid to the state, according to the principle of perpetual endowment, to be enjoyed for all time to come, at the rate of two Dīnāras for each Kulyavāpa. The Brāhmaṇa Nāthaśarman and his wife pray for 1½ Droṇavāpa of homestead land at Vaṭagohālī, 4 Droṇavāpas of land at Pṛṣṭhimapottaka, in possession of Jambudeva, 4 Droṇavāpas at Goṣāṭapuñja and 2 Droṇavāpas, along with 2 Āḍhavāpas at Nitvagohālī, in possession of Mūlanāgiraṭṭa,—lands, in all measuring one and a half Kulyavāpa, to be utilised for the supply of sandal, incense and others for the Jaina monks, living in the Vihāra, inhabited by the disciples and grand-disciples of the great Jaina monk His Holiness Guhanandin, belonging to the Pañca-stūpakulanikāyika sect,—originally of Benaras, but now living at Vaṭagohālī, and also for the purpose of construction of a resting-shed and a garden. There is no objection to this. Besides bringing some revenue to the treasury, it would entitle His Majesty to a sixth share of the religious merit (accruing from the endowment). So the prayer may be granted.

Then according to this determination one and a half Kulyavāpa of land, along with dwelling sites, gardens and homestead lands in the villages, ending in Gohālī, mentioned above was given to the Brāhmaṇa Nāthaśarman and his wife Rāmī, in accordance to the principle of perpetual endowment after collecting from them three Dīnāras. So one Kulyavāpa and four Droṇavāpas of lands are to be given by you in places which have no conflict with your own agricultural work, after measuring them out by six-cubits-long measuring rod, in accordance to the principle of perpetual endowment, and the grant is to be preserved for all time to come,—as long as the Moon, the Sun and the stars shine. In this seventh day of Māgha in the year One Hundred and Fifty nine of the Gupta Era. It has been said by His Holiness Vyāsa :

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for translation of verses 1 – 4, see English rendering of other Inscriptions.

Verse 5 : Those, who confiscate gifts, made in favour of Gods become cobras and reside in parched tree-holes of the waterless Vindhya forest.

Notes :

Line 4. 'The rates of two and three Dīnāras for each Kulyavāpa in the two districts of North Bengal suggest that one region was more populous and the land was more in demand there' (Select Inscriptions, p 347).

Lines 7—9. अध्यर्द्ध = $1\frac{1}{2}$ and अर्द्धत्रिक = $2\frac{1}{2}$. 4 āḍhavāpas make 1 droṇavāpa, and 8 droṇavāpas make one kulyavāpa.

Line 16. The Emperor referred to is Budha Gupta (476-95 A. D.)

Line 25. Dikshit suggests that the beginning of the verse no. 5 should read as विन्ध्याटवोष्वनम्भुषु

Dāmodarpur Copper-plate Inscription of the time of Budha Gupta (482 A. D.)

Place : Dāmodarpur, Dist. Dinajpur, East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1—3 : Anuṣṭubh.

Ref. : Ep. Ind., XV p 135, R. G. Basak ; Select Inscriptions, p 324, Dr. D. C. Sircar.

Account : The Object of the inscription is to record the purchase of one Kulyavāpa of waste land by one Nābhaka, headman of a village from Nāgadeva for the purpose of settling some Brāhmaṇas. The headman had to obtain before purchase the sanction of the Governor of the Province of Puṇḍravardhana and his Government.

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1. सं १०० (+) ६० (+) ३ आषाढ़- दि १० (+) ३ परमदैवत-परमभट्टारक- महाराजाधिराज-श्रीबुधगुप्ते पृथिवीपतौ तत्पाद-परिगृहीते पुण्ड्व-
2. र्द्धनभुक्तावुपरिक-महाराज-ब्रह्मदत्ते संव्यवहरति । स्वस्ति । पलाश-वृन्दकात् सविधासं महतराद्यष्टकुलाधिक-
3. रण-ग्रामिक-कुटुम्बिनश्च चण्डग्रामके ब्राह्मणाद्यान्नक्षुद्र-प्रकृति कुटुम्बिनः कुशलमुक्त्वानुदर्शयन्ति (यथैवं)
4. विज्ञापयतो नो ग्रामिक-नाभकोहमिच्छे मातापित्रोस्स्वपुण्याप्ययनाय कदिचिद्ब्राह्मणार्य्यान् प्रतिवासयितुं
5. तदर्हथ ग्रामानुक्रम-विक्रय-मर्य्यादया मत्तो हिरण्यमुपसंगृह्य समुदयाबाह्या-प्रद-खिल-क्षेत्राणां
6. प्रसादं कर्त्तुमति । यतः पुस्तपाल-पत्रदासेनावधारितं युक्तमनेन विज्ञापितमस्त्ययं विक्रय-
7. मर्य्यादा-प्रसङ्गस्तद्दीयतामस्य परमभट्टारक-महाराज- पादेन पुण्योपचयायेति । पुनरस्यैव
8. पत्रदासस्यावधारणयावधृत्य नाभक-हस्ताद्दीनारद्वयमुपसंगृह्य स्थायपाल-कपिल-श्रीभद्राभ्यायायकृत्य च समुदय-
9. बाह्याप्रद-खिल-क्षेत्रस्य कुल्यवापमेकमस्य वायिग्रामकोत्तर-पार्श्वस्यैव च सत्यमर्य्यादाया दक्षिण-पश्चिम-पूर्व्वेण
10. महत्तराद्यधिकरण-कुटुम्बिभिः प्रत्यवेक्ष्याष्टक-नवक-नवक-नलाभ्याम-पविञ्छ्य चतुस्मीमोल्लिङ्ग्य च नागदेवस्य
11. दत्तं । तदुत्तरकालं संव्यवहारिभिर्धर्म्ममवेक्ष्य प्रतिपालनीयमुक्तञ्च महर्षिभिः ।
स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धरां ।
12. स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥ 1
बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ 2

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13. षष्टिं वर्ष-सहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेदिति ॥ 3

Translation

On this thirteenth day of Āṣāḍha, in the Gupta year One Hundred and Sixty-three, while Parama-daivata, Parama-bhaṭṭāraka, Mahārājādhirāja Śri Budhagupta was the ruler of the Earth, and while in the Province of Puṇḍravardhana, the Viceroy Mahārajā Brahmadatta was the administering agent, the leading men of the village, the royal officials, the village-heads and the house-holders, with confidence, informed from Palāśavṛndaka the chief Brāhmaṇas, the prominent subjects and house-holders in the village of Caṇḍagrāma, after enquiring into their welfare as follows : The headman of this village Nābhaka thus applies : 'For the enhancement of the merits of my parents, also of my own self, I wish to settle some prominent Brāhmaṇas. So it behoves you to favour me with fallow land, free from all dues and not previously settled, accepting from me value, in accordance with the custom of sale, prevalent in the villages'.

Then the Record-keeper Patradāsa observed thus : 'This application is proper indeed. This is a proper case under the prevailing rule of sale ; so the land be granted to the petitioner by His Royal Highness for the furtherance of His own merits'. Again as determined in accordance with the determination of the same Patradāsa, one Kulyavāpa of waste land, belonging to Nāgadeva was given to Nābhaka, free from all dues and on condition that it could not be transferred, on receipt from his hands two Dīnāras, and on realisation of the remaining one from the watchman Kapila and Śrībhadra, after the land had been inspected by the village-elders, royal officials and house-holders, and its area severed by them by the measurement of 8×9 reeds and four corners marked out,—the land, being situated in the

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south, west and east in touch with the northern boundary of the village of Vāyi-grāma.

So, in future, this grant must be preserved by the administrators, having regard to religious merits, accrued from gift of lands. And it has thus been stated by great seers :

Whoever confiscates land, given by himself or by others becomes a worm in ordure and rots with his forefathers.

Land has been given by many Kings, such as Sagara and others ; the reward of these grants belong to him, who at any time, possesses the earth.

The grantor of land enjoys pleasure in Heaven for sixty thousand years ; the confiscator and he who approves of such confiscation resides for so many years in Hell.

Notes :

Line 2. Dr. Sircar thinks that 'Palāśavṛndaka was possibly the centre of local administration of a number of villages, one of which was Caṇḍagrāma'.

Line 9. The village Vāyigrāma has been identified with the village Bāigrām, near Hili, Bogra District.

No—9. Dāmodarpur Copper-plate Inscription of the time of Budha Gupta (476—495 A. D.)

Place : Dāmodarpur, Dinajpur Dist., East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1—3 : Anuṣṭubh.

Ref. : Ep. Ind. p 137, Dr. R. G. Basak ; Select Inscriptions, p 32 , Dr. D. C. Sircar.

Account : The object of the inscription is to record a purchase of homestead land by the guild-president Ribhupāla for erecting thereupon two temples and store-rooms for the two Gods Śiva and Viṣṇu.

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Text :

1..........फाल्गुन दि १० (+) ५ परमदैवत-परमभट्टारक महाराजाधिराज श्रीबुधगुप्ते पृथिवी-

2. पतौ तत्पाद-परिगृहीतस्य पुण्ड्रवर्द्धनभुक्तावुपरिक-महाराज-जयदत्तस्य भोगेनानुवहमा-

3. नके कोटिवर्षविषये च तन्नियुक्तकेहायुक्तक-शण्डके अधिष्ठानाधिकरणं नगरश्रेष्ठिरिभु-

4. पाल - सार्थवाहव सुमित्र-प्रथमकुलिकवरदत्त- प्रथमकायस्थविप्रपालः पुरोगे च सम्व्यवहरति

5. अनेन श्रेष्ठिरिभुपालेन विज्ञापितं हिमवच्छिखरे कोकामुखस्वामिनः चत्वारः कुल्यवापाः श्वेतव-

6. राहस्वामिनोऽपि सप्त कुल्यवापाः अस्मत्फलाशन्सिनो पुण्याभिवद्धये डोङ्गाग्रापे पूर्व्वं मया

7. अप्रदा अतिसृष्टकास्तदहन्तत्क्षेत्र-सामीप्य-भूमौ तयोराद्य-कोकामुखस्वामि-श्वेतवराह-

8. स्वामिनोर्नामल्लिङ्गमेकं देवकुल-द्वयमेतत्कोष्ठिका-द्वयञ्च कारयितुमिच्छाम्यर्ह थ वास्तुना

9. सह कुल्यवापान्यथाक्रय-मर्य्यादया दातुमिति । यतः पुस्तपाल-विष्णुदत्त-विजयनन्दि-स्थानु-

10. नन्दिनामवधारणयावधृतमस्त्यनेन हिमवच्छिखरे तयोः कोकामुख. स्वामिश्वेतवराहस्वामिनोः

11. अप्रदा-क्षेत्र-कुल्यवापा एकादश दत्तकास्तदर्थञ्चेह देवकुल-कोष्ठिका-करणे युक्तमेतद्विज्ञा-

12. पितं क्रमेण तत्क्षेत्र-सामीप्य-भूमौ वास्तु दातुमित्यनुवृत्त-त्रिदीनारिक्य कुल्यवाप-विक्रयमर्य्याद-

13. या............

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14.........पुष्करिणी पूर्व्वेण रिभुपाल-पुष्करिणी ? दक्षिणेन

15......... दत्ताः । तदुत्तरकालं संव्यवहारिभिर्द्देवभक्त्यानु-मन्तव्या

उक्तं व्यासेन ।

स्वदत्तां परदत्ता-

16. -म्वा यो हरेत वसुन्धरां ।

स विष्ठायां क्रिमिर्भूत्वा पितृभिस्सह पच्यते ॥ 1

पूर्व्व-दत्तां द्विजातिभ्यो

यत्नाद्रक्ष युधिष्ठिर ।

17. महीं महीमतां श्रेष्ठ दानाच्छ्रेयोऽनुपालनं ॥ 2

बहुभिर्व्वसुधा दत्ता

18. राजभिश्च पुनः पुनः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति ॥ 3

Translation :

On the fifteenth day of Phālguna (in the year ...), while Parama-daivata, Parama-bhaṭṭāraka, Mahārājādhirāja Śrī Budha Gupta was the ruler of the Earth, and while in the Viṣaya of Koṭivarṣa, prospering under the government of the provincial Viceroy of the province of Puṇḍravardhana, Jayadatta, basking in the sunshine of Imperial favour,—the administrator Śaṇḍaka, appointed by him (Jayadatta) was administering the affairs of the district with the help of the chief merchant Ribhupāla, the chief caravan trader Vasumitra, the chief artisan Varadatta and the chief scribe Viprapāla, an application was made thus by the chief merchant Ribhupāla : 'In the village Ḍoṅgāgrāma in the forest region of Himavacchikhara four Kulyavāpas of non-transferable lands were formally given by me to the Lord Śiva and seven Kulyavāpas to Lord Viṣṇu in the hope of benefit to myself and for the sake of increasing religious merits,

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Now I wish to establish (one ?) Liṅga form and to build two temples and two store-rooms for those supreme Gods Śiva and Viṣṇu in the neighbourhood of those cultivated lands. So it behoves you to grant me Kulyavāpas of land with building-grounds in accordance with the prevailing custom of sale.

After that when it was ascertained according to the determination of the Record-keepers Viṣṇudatta, Vijayanandin and Sthānunandin that, it was a fact that by the petitioner eleven Kulyavāpas of non-transferable lands were given to Lords Śiva and Viṣṇu in the forest region of Himavacchikhara, and that, the application had been properly made by him for home-stead lands to be given in the neighbourhood of those cultivable lands for the purpose of building temples and store-rooms, then, according to the prevailing custom of sale of one Kulyavāpa of land for three Dīnāras, lands were given to him to east of the tank and to the south of the lake, named after Ribhupāla.

In future these grants are to be preserved by administering agents out of reverence to the Gods. Thus has been stated by Vyāsa :

(For the translation of the Verses see other Dāmodarpur plates.)

Notes :

Line 5. 'Himavacchikhara' literally means : 'the summit of the Himalayas'. Dr. Sircar thinks that in the present inscription it refers to a territorial unit,—a forest.

Line 5. 'In the Durgāstotra of the Mahābhārata VI, 8, the Goddess Durgā (female form of Śiva's energy) is called Kokāmukhā. It is, therefore, possible to think that Kokāmukha is a form of Śiva'.

(Select Insciption, p 329)

Line. 8 'Nāmaliṅga' refers to a Liṅga named after one's name.

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No-10 Guṇaighar Copper-plate Inscription of Vainya Gupta—Gupta year 188 (A.D. 507).

Place : Guṇaighar, Tipperah.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1-3 : Anuṣṭubh.

Ref : Ind. Hist. Quart., VI, D. C. Bhattacharyya, p 53 ; Select Inscriptions, p 331, Dr. D. C. Sircar.

Account : The Copper-plate was discovered in 1918. Mr. Baikuṇṭhanāth Datta had taken possession of this plate. He handed it over to Sri Dineshchandra Bhattacharyya for decipherment.

Text :

1. स्वस्ति ॥ महानौ-हस्त्यश्व-जयस्कन्धावारात् क्रीपुराद्भगवन्महादेव-पादानुद्ध्यातो महाराज-श्रीवैन्यगुप्तः

2. कुशली * * * * * स्वपादोपजीविनश्च कुशलमाशंस्य समाज्ञापयति । विदितं भवतामस्तु यथा

3. मया मातापित्रोरात्मनश्च पुण्याभिवृद्धयेऽस्मत् पाददास-महाराज-रुद्रदत्त-विज्ञाप्यादनेनैव माहायानिक-शाक्यभिक्ष्वा-

4. चार्य्य-शान्तिदेवमुद्दिश्य गोप ? ······दिग्भागे ? कार्य्यमाण-कार्य्यावलोकितेश्वराश्रम-विहारे अनेनै-

5. वाचार्य्येण प्रतिपादित (क ?)-माहायानिक-वैवर्त्तिक-भिक्षु-संघनाम्परिग्रहे भगवतो बुद्धस्य सततं त्रिष्कालं

6. गन्ध-पुष्प-दीप-धूपादि-प्रवर्त्तनाय तस्य भिक्षु संघस्य च चीवर-पिण्डपात-शयनासन-ग्लानप्रत्ययभैषज्यादि-

7. परिभोगाय विहारे च खन्ड-फुट्ट-प्रतिसंस्कार-करणाय उत्तर-माण्डलिक-कान्ते-उदकग्रामे सर्वतो भो-

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8. गेनाग्रहारत्वे नैकादश-खिल-पाटकाः पञ्चभिः खण्डैस्ताम्र-पट्टे नाति-
सृष्टाः । अपि च खलु श्रुति-स्मृती-

9. तिहास-विहितां पुण्यभूमिदान-श्रु तिमै हिकामुत्रिक-फल-विशेषे स्मृतो
भावतः समुपगम्य स्वतस्तु पी-

10. ड़ामप्यूरीकृत्य पात्रेभ्यो भूमिं * * * * * द्विष (?) द्भिरस्मद्वचन-
गौरवात् स्व-यशो-धर्म्मावाप्तये चैते

11. पाटका अस्मिन्विहारे शश्वत् कालमभ्यनुपालयितव्याः ॥ अनुपाल-
नम्प्रति च भगवता पराशरात्मजेन वेदव्या-

12. सेन व्यासेन गीताः श्लोका भवन्ति ।
षष्टिं वर्ष-सहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च ता-
न्येव नरके वसेत् ॥ 1

13. स्व-दत्तां परदत्ताम्वा यो हरेत वसुन्धरां ।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ 2

14. पूर्व-दत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।
महीं महिमतां श्रेष्ठ दानात् श्रेयोऽनुपालनं ॥ 3
वर्त्तमानाष्टाशीत्यु-

15. त्तर-शत-संवत्सरे पौषमासस्य चतुर्व्विन्शतितम-दिवसे दूतकेन
महाप्रतीहार-महापीलुपति-पञ्चाधि-

16. करणोपरिक-पाट्युपरिक - (पुर ?) पुरपालोपरिक-महाराज-
श्रीमहासामन्त-विजयसेनेनैतदेकादश-पाटक-दा-

17. नायाज्ञामनुभाविताः कुमारामात्य-रेवज्जस्वामी भामह-वत्स-भोगिकाः॥
लिखितं सन्धिविग्रहारिकरण-काय-

18. स्थ-नरदत्तेन ॥ यत्रैक-क्षेत्रखन्डे नवद्रोणवापाधिक-सप्त-पाटक-
परिमाणे सीमा-लिङ्गानि । पूर्व्वेण गुणेका-

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19. गृहारग्राम-सीमा विष्णुवर्धकि-क्षेत्रश्च। दक्षिणेन मिदुविलाल (?) -क्षेत्रं राज-विहार-क्षेत्रञ्च। पश्चिमेन सूरी-नाशी-रम्पूर्णोक-

20. क्षेत्रं। उत्तरेण दोषी-भोग-पुष्करिणी······ एवम्पियाकादित्य-बन्धु-क्षेत्राणाञ्च सीमा॥

21. द्वितीय-खन्डस्याष्टाविन्शति-द्रोणवाप-परिमाणस्य सीमा। पूर्व्वेण गुणिकागृहारग्राम-सीमा। दक्षिणेन पक्क-

22. विलाल-क्षेत्रं। पश्चिमेन-राजविहार-क्षेत्रं। उत्तरेण वैद्य (?)-क्षेत्रं॥ तृतीय-खण्डस्य त्रयाविन्शति-द्रोणवाप-

23. परिमाणस्य सीमा पूर्व्वेण·········क्षेत्रं। दक्षिणेन नखद्दा-चर्व्वरिक (?)-क्षेत्र-सीमा। पश्चिमेन

24. ज (जो?) लारी-क्षेत्रं। उत्तरेण नागी-जोंड़ाक-क्षेत्रं॥ चतुर्थस्य त्रिंशद्द्रोण-वाप-परिमाण-क्षेत्र-खण्डस्य सीमा। पुर्व्वेण

25. बुद्धाक-क्षेत्र-सीमा। दक्षिणेन कालाक-क्षेत्रं। पश्चिमेन सूर्य्य-क्षेत्र-सीमा। उत्तरेण महीपाल-क्षेत्रं॥ पञ्चमस्य

26. पादोन-पाटक-द्वय-परिमाण-क्षेत्र-खण्डस्य सीमा। पूर्व्वेण खण्ड-विड्गुरिकक्षेत्रं। दक्षिणेन मणिभद्द्-

27. क्षेत्रं। पश्चिमेन यज्ञरात-क्षेत्र-सीमा। उत्तरेण नादडदकग्राम-सीमेति॥ विहार-तलभूमेरपि सीमा-लिङ्गानि।

28. पूर्व्वेण चूड़ामणिनगरश्रीनौयोगयोर्म्मध्ये जोला। दक्षिणेन गणेश्वरविलाल-पुष्करिण्या नौ-खातः।

29. पश्चिमेन प्रद्युम्नेश्वर-देवकुल-क्षेत्र-प्रान्तः। उत्तरेण प्रडामार-नौयोगखातः॥ एतद्विहारप्रावेश्य-शून्यप्रतिकर-

30. हज्जिक-खिल-भूमेरपि सीमा-लिङ्गानि। पूर्व्वेण प्रद्युम्नेश्वर-देवकुल-क्षेत्र-सीमा। दक्षिणेन शाक्यभिक्ष्वाचार्य्य-जित-

31. सेन-वैहारिक-क्षेत्रावसानः। पश्चिमेन ह (?) चात-गंग उत्तरेण दण्ड-पुष्करिणी चेति॥ सं १०० (+) ८० (+) ८ पौष्य-दि २० (+) ४॥

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Translation :

Let there be welfare to all of you ! From the victory-camp, packed with great ships, tuskers and horses, situated at Krīpura, His Highness the prosperous Vainya Gupta, ever meditating on the feet of Lord Mahādeva, being in good health, issues this command after wishing health to......and his own dependents : 'Be it known to you all that at the request of Rudra-datta, enjoying our favour, for the enhancement of the religious merits of my parents, as also of my humble self, eleven Pāṭakas of uncultivated lands in five plots, situated in the village of Kānteudaka, falling within the jurisdiction of the northern territorial division are granted by me, by means of a copper-plate charter, as a gift to a Brāhmaṇa or a God in absolute possession, to Ācārya Śāntideva, the Buddhist monk of Mahāyāna school, in order that perfume, flower, light, incense, etc. for (the worship of) Lord Buddha thrice a day may be provided perpetually in the abode of the Buddhist monks of Vaivarttika sect of Mahāyāna school, constructed by him (Śāntideva) in the Vihāra, dedicated to Avalokiteśvara, and garments, food, beds, seats and medicines for diseases, etc. may be supplied to the host of monks, and also in order that breaks and cracks in the monastery may be repaired.

Here again, by remembering the texts, regarding holy gift of lands, producing religious merits both in this world and the next, as found in the Vedas, holy scriptures and historical works, and grasping their meanings, kings, even courting hardships (bestow) lands on proper persons. The enemy-kings, even, should protect for ever these Pāṭaka-grants in this monastery, through respect for our words and also through eagerness to attain fame and religious merits. Thus run the verses, regarding maintenance of land-grants in future, verses, sung by the revered Vyāsa, the compiler of the Vedas and the son of Parāsára ; (for the English rendering of the verses, see translation of other Inscriptions.)

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In the current year of One Hundred and Eighty eight, on the twenty-fourth day of the month of Pauṣa, the royal proclamation, regarding the gift of eleven Pāṭakas was announced to Revajjasvāmin, the minister in charge of the princes and Bhāmaha and Vatsa, the two officers connected with the royal stables by the great feudal chief His Highness Vijayasena, the Royal Ambassador, the High Chamberlain, the great Leader of the Elephant force, the Superintendent of five Administering Offices, the Chief Officer of the Accounts Department and the Chief Police Officer of the royal city. (This was) written by Naradatta, a scribe belonging to the office of the minister for war and peace.

The boundary-marks of the first plot of land, measuring seven Pāṭakas and nine Droṇavāpas are as follows : to the east, the boundary of the village of Guṇekāgrahāra and the land, in possession of the carpenter Viṣṇu ; to the south, lands, falling under the jurisdiction of the village Miduvilāla and fields, donated to the Royal Monastery ; to the west, the lands, belonging to Sūrī, Nāśi, etc ; to the north, the tank; temporarily in possession of Doṣī and the boundaries of the lands, belonging to Vampiāka and Ādityavandhu.

Of the second plot, measuring twenty-eight Droṇavāpas, the boundaries are : to the east, the boundary of the village of Guṇikāgrahāra ; to the south, lands falling under the jurisdiction of the village of Pakkavilāla ; to the west, fields, donated to the Royal Monastery; to the north, land, belonging to Vaidya (?).

Of the third plot, measuring twenty-three Droṇavāpas, the boundaries are : to the east, land... ; to the south, the boundary-limit of the field of Nakhaddācar-carika (?) ; to the west, the field of Jolāri ; to the north, the field of Nāgī-joḍāka.

Of the fourth plot, measuring thirty Droṇavāpas, the boundaries are : to the east, the boundary-limit of the field of Buddhāka ; to the south, the field of Kālāka ; to the west,

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the boundary-limit of the field of Sūrya ; to the north, the field of Mahīpāla.

Of the fifth plot, measuring one and three-fourth Pāṭaka, the boundaries are : to the east, the field of Khaṇḍaviggurika ; to the south, the land in possession of Maṇibhadra ; to the west, the boundary limit of the fields of the village of Yajnarāta ; to the north, the boundary limit of the village Nādaḍadaka.

The boundary marks of the low lands, belonging to the monastery are as follows : to the east, the channel, between the two ports at Cūḍāmaṇi and Nagaraśrī ; to the south, the channel, open to boats, connected to the lake, possessed by Gaṇeśvar of Vilāla caste ; to the west, the end of the land, attached to the temple of Pradyumneśvara ; to the north, the navigable channel, leading to the part of Pradāmāra.

The boundary-marks of the water-logged and waste, rent-free lands,—the properties of the monastery are stated hereinafter : to the east, the boundary-limit of the land, attached to the temple of Pradyumneśvara ; to the south, the end of the field, belonging to the monastery of the Buddhist monk Ācārya Jitasena ; to the west, the dried rivulet Hacāta ; to the north, the tank of Daṇḍa.

On this Twenty-fourth day of Poṣa in the Regnal year One Hundred and Eighty-eight.

No. 11. Dāmodarpur Copper-plate Inscription of the time of * * Gupta (543 A. D.)

Place : Dāmodarpur, Dinajpur Dist., East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class.

Metre : Verses 1—3 : Anuṣṭubh.

Ref : Ep. Ind. XV, p 142, Dr. R. G. Basak , Ep. Ind. XVII, p 193, K. N. Dikshit ; Select Inscriptions, p 337, Dr. D. C. Sircar.

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Account : The object of the Inscription is to record the purchase of some lands by Amṛtadeva, a nobleman of Ayodhyā for the purpose of meeting expenditures incurred in connection with the worship of Lord Viṣṇu in the forest region of Himavacchikhara.

Text :

कोटिवर्षाधिष्ठानाधिकरणस्य ।

1. सम्व २०० (+) २० (+) ४ भाद्र-दि ५ परमदैवत-परम भट्टारक-महाराजाधिराज श्री......
2. गुप्ते पृथिवीपतौ तत्पाद-परिगृहीते पुण्ड्रवर्द्धन-भुक्तावुपरिक-महाराजस्य महा-
3. राजपुत्र-देवभट्टारकस्य हस्त्यश्व-जन-भोगेनानुवहमानके कोटिवर्ष-विषये च त-
4. न्नियुक्तकेहविषयपति-स्वयम्भुवदेवे अधिष्ठानाधिकरणम् आर्य्यनगर-श्रेष्ठिरिभुपाल-
5. सार्थवाहस्थाणुदत्त-प्रथमकुलिकमतिदत्त – प्रथमकायस्थस्कन्दपाल-पुरोगे संव्यवहरति
6. आयोध्यक-कुलपुत्रक-अमृतदेवेन विज्ञापितमिह-विषये समुदयबाह्या-प्रहत-खिल-क्षेत्रा-
7. णां त्रिदीनारिक्यकुल्यवाप-विक्रयोऽनुवृत्तः तदर्हथ मत्तो दीनारानुप-संगृह्य मन्मातुः पुण्या-
8. भिवृद्धये अत्रारण्ये भगवतः श्वेतवराहस्वामिनो देवकुले खण्ड-फुट्ट-प्रतिसंस्कार-क-
9. रणाय वलिचरुसत्रप्रवर्त्तन - गव्यधूपपुष्पप्रापण-मधुपर्क्क दीपाद्युप-योगाय च

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10. अप्रदा-धर्म्मे न ताम्रपट्टीकृत्य क्षेत्र-स्तोकान्दातुमिति । यतः प्रथम-पुस्तपाल-नरनन्दि-

11. गोपदत्त-भटनन्दिनामधारणया युक्ततया धर्म्माधिकार-बुद्ध्या विज्ञापितं नात्र वि-

12. षय-पतिना कश्चिद्विरोधः केवलं श्री-परमभट्टारकपादेन धर्म्मपर-

13. तावाप्तिः

14. इत्यनेनावधारणाक्रमेण एतस्मादमृतदेवात् पञ्चदश - दीनारानुपसंगृह्य एतन्मातुः

15. अनुग्रहेण स्वच्छन्दपाटकेऽर्द्धटी-प्रावेश्य-लवङ्गसिकायाञ्च वास्तु-भिस्सह कुल्यवाप-द्वयं

16. साट्ठवनाश्रमकेऽपि वास्तुना सह कुल्यवाप एकः परस्पतिकायां पञ्चकुल्यवापकस्योत्तरेण

17. जम्बूनद्याः पूर्व्वेण कुल्यवाप एकः पूरणवृन्दिकहरौ पाटक-पूर्व्वेण कुल्यवाप एकः इत्येवं खिल-क्षेत्र-

18. स्य वास्तुना सह पञ्च कुल्यवापाः अप्रदा-धर्म्मेण भगवते श्वेतवराह-स्वामिने शश्वतकालभोग्या दत्ताः ।

19. तदुत्तरकालं संव्यवहारिभिः देवभक्त्यानुमन्तव्याः । अपि च भूमिदान-सम्बद्धाः श्लोका भवन्ति ।

20. स्वदत्तां परदत्ताम्वा यो हरेत वसुन्धरां ।
स विष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥ 1
बहुभिर्व्वसुधा दत्ता

21. राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ 2
षष्टिं वर्ष-सहस्राणि स्वर्गे मोदति भूमिद

22. आक्षेप्ता चानुमन्ता च तान्येव नरके वसेदिति ॥ 3

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Translation :

Seal of the Administrative Office of Koṭivarṣa.

On the fifth day of Bhādra in the year Two Hundred and fourteen of the Gupta Era, while Parama-daivata, Parama-bhaṭṭāraka, Mahārājādhirāja Śrī..............Gupta was the ruler of the Earth, and while in the district of Koṭivarṣa, prospering under the government, consisting of the elephants, cavalry and infantry of the Provincial Viceroy, His Highness Deva-Bhaṭṭāraka, son and favourite of the Emperor, the Administrator Svayambhudeva, appointed to this post by him (Deva-Bhaṭṭāraka) was administering the affairs of the District in the company of the chief merchant Ribhupāla, the chief caravan-trader Sthāṇudatta, the chief artisan Matidatta and the chief scribe Skandapāla, an application was thus made by one Amṛtadeva, born of a noble family of Ayodhyā : 'There is in this District the custom of sale of one Kulyavāpa of fallow and untilled land, free from all dues for three Dīnāras. So it behoves you to consider the case of acquisition of religious merits of my mother and to make a gift of some lands on condition that they cannot be transferred in future by means of a Copper plate grant, after accepting from me Dīnāras,—lands, that will be utilised for making provision for repairs of whatever is broken or torn in the shrine of Lord Viṣṇu in the forest here, and also for instituting of Vali, Caru and Satra, supplying of cow's milk, incense, flowers, madhuparka and lamp, etc.'

After that when it was ascertained according to the determination of the record-keepers Naranandin, Gopadatta and Bhaṭanandin that the application had been properly made in accordance with a spirit of piety, that there was no dispute on this issue with other District-Administrators, and that (by granting this prayer) His Highness will achieve religious merit, then in accordance with that, on receiving fifteen Dīnāras from him, out of consideration for his mother,

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five Kulyavāpas of fallow land, along with building sites were dedicated according to the custom of sale of non-transferable lands, for ever, to the Lord Viṣṇu,—five Kulyavāpas, as detailed hereinafter : two Kulyavāpas with building lands in the villages of Svacchandapāṭaka and Lavaṅgasikā, with right of revenue belonging to Ardhaṭī ; One Kulyavāpa with homestead land in Sāṭuvanāśramaka ; One Kulyavāpa in the village of Paraspatika,—to the north of five Kulyavāpas (already belonging to the God) and to the east of the river Jambū ; One Kulyavāpa to the east of Pāṭaka in the village of Puraṇavṛndikahari.

So in future, out of reverence to the Gods, these grants are to be preserved by the officers of Administration. Thus run the verses, concerning grant of lands :

(For the translation of the verses see other Dāmodarpur Copper plate Inscriptions).

Notes :

Line 1. Some say that the Gupta Emperor, during whose regime, this sale-deed is executed is Budhagupta. Dr. Sircar suggests the name of Upagupta or Viṣṇugupta.

No. 12. Faridpur Copper-plate Inscription of Dharmāditya—Regnal year 3

Place : Faridpur, East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern Class of about the first half of the sixth century A. D.

Metre : Verse 1 : Anuṣṭubh.

Ref : Ind. Ant. XXXIX, 1910, p 195, F. E. Pargiter J. R. A. S., 1912, P 710 ; Sir Asutosh Mukherjee Silver Jubilee Volume, III, p 475, R. G. Basak ;

Select Inscriptions, p 350, Dr. D. C. Sircar.

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Account : Three copper-plates were found in the Faridpur District in East Bengal. Dr. Hoernle purchased them on behalf of the Asiatic Society of Bengal. In October 1908 he requested F. E. Pargiter to decipher them. The object of the first plate is to record the purchase of three Kulyavāpas of land by one Vātabhogar in the village Dhruvilāṭī, and the gift of the same by him to a Bhāradwaj Brahmin named Candrasvāmin.

Text :

वारकमण्डलविषयाधिकरणस्य ॥

1. ७ँ स्वस्त्यस्यां पृथिव्यामप्रतिरथे ययात्यम्बरिष-सम-धृतौ म-
2. हाराजाधिराज - श्रीधर्म्मादित्य-राज्ये तत् प्रसाद - लब्धास्पद-महाराज-स्था-
3. णुदत्तस्याध्यासन-काले स्तद्विनियुक्तक-वारकमण्डले विषयपति-ज-
4. जावस्यायोगोऽधिकरणं विषयमहत्तरेटित-कुलचन्द्र-गरुड़-बृहच्च-
5. ट्टालुकानाचार - भाशैत्य-शुभदेव - घोषचन्द्रानिमित्र-गुणचन्द्र-कालस (सु ?)-
6. ख-कुलस्वामि-दुर्ल्लभ - सत्यचन्द्रार्ज्जुन-बप्प - कुण्डलिप्त-पुरोगाः प्रकृतयश्च
7. साधनिक-वातभोगेन विज्ञाप्ताः। इच्छाम्यहं भवतान्सकाशात् क्षेत्रखण्डमुप-
8. क्रीय ब्राह्मणस्य प्रतिपादयितुं। तदर्हथ मत्तो मूल्यं गृहीत्वा विषये विभ-
9. ज्य दातुमिति। यतः एतदभ्यर्थनमधिकृत्यास्माभिरकात्ये भूत्वा पुस्तपालविन-
10. यसेनावधारणाया अवधतमस्तीह-विषये प्राक्समुद्र-मर्य्यादा चतुर्द्दं-

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11. नारिक्य-कुल्यवापेन क्षेत्राणि विक्रीयमानकानि । तथा वाप-क्षेत्र-मण्डलाः

12. कृत-कलना दृष्टि-मात्र-प्रबन्धेन ताम्रपट्ट-धर्म्मणा विक्रयमानकाः । तच्च

13. परमभट्टारक-पादानामत्र धर्म्म-षड्भाग-लाभः । तदेतां प्रवृत्ति-मधिगम्य न्यासा-

14. धा स्व-पुण्य-कीर्त्ति-संस्थापन-कृताभिलाषस्य यथा संकल्पाभि तथा कृय (याधृ)

15. त्य साधनिक-वतभोगेन द्वादशदीनारानग्रतो दत्त्वा । शिवचन्द्र-हस्तेनाष्ट-

16. क-नवक-नलेनामपविञ्छ्य वातभोग-सकाशेऽस्माभिध्रुविलाटयां-क्षेत्र-(कुल्य)-

17. वाप-त्रयं ताम्रपट्ट-धर्म्मणा विक्रीतं । अनेनापि वातभोगेन

18. चन्द्रतारार्क्क - स्थितिकाल-संभोग्यं यावत्परत्रानुगृह - कांक्षिणा भारद्वाज-सगो-

19. त्र-वाजसनेय-षलङ्गाध्यायिनस्य चन्द्रस्वामिनस्य मातापित्रोरनुगृहा-

20. य मुदक-पूर्व्वेण प्रतिपादितमिति । तदुपरिलिखितकागाम-सामन्त-राजभिः सम-

21. धिगतशास्त्रभि भूमि-दानानुपालन-क्षेपानुमोदनेषु सम्यग्-दत्तान्यपि दानानि

22. राजभि रनै प्रतिपादनीयानिति प्रत्यवगम्य भूमिदानं सुतरामेव प्रतिपालनी-

23. यमिति ॥ सीमा-लिङ्गानि चात्र पूर्व्वेण हिमसेन-पाटके दक्षिणेण त्रिघटिका

24. अपर-ताम्रपट्टश्च पश्चिमेण त्रिघट्टिकायाः शीलकुण्डश्च उत्तरेण नावाता-

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25. क्षेणी हिमसेन-पाटकश्च ॥ भवति चात्र शोकः ।
स्व-दत्तां परदत्ताम्वा यो ह-
रेत वसुन्धरां ।
26. श्व-विष्ठायां क्रिमिर्भूत्वा पच्यते पितृभिस्सह ॥ 1
सम्वत् ३ वैशा दि ५ ॥

Translation :

The seal of the Government of the Viṣaya called Vārakamaṇḍala.

Let there be welfare to all of you ! While the supreme King of Kings His Majesty Śrī Dharmāditya, bearing similitude in fortitude to Yayāti and Ambariṣa and having no adversary was ruling over the Earth and the great king Śthāṇudatta, gaining his dignity through his favour was governing, aṇ agent in the court of justice Vātabhoga, thus, informed the board of administrators of the District officer Yayāva, administering the district of Vārakamaṇḍala entrusted to him, and the common folk, headed by the village-heads Iṭita, Kulacandra, Garuḍa Vṛhaccatta, Āluka, Anācāra, Bhāśaitya, Sulladeva, Ghoṣacandra, Animitra, Guṇacandra, Kālasukha, Kulasvāmin, Durllava, Satyacandra, Arjuna, Bappa and Kuṇḍalipta : 'I wish to purchase a piece of land from your honours and to bestow it on a Brāhmaṇa ; therefore, it behoves you to take the price from me,—to demarcate the land in the district and to give it to me.'

Thereafter, giving heed to this request, and being unanimous, we determined the matter, thus, according to the determination of the record-keeper Vinayasena : 'There is prevalent in this district the rule of sale of lands at the rate of four Dīnāras for each Kulyavāpa,—a custom, established in the countries, bordering the Eastern Sea. Here cultivated fields, with fixed boundaries are sold, according to the custom

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of granting Copper-plate charters by a plan that can be settled in a moment. From such sale One-sixth share of religious merit accrues to His Majesty the Emperor. As the agent Vātabhoga presented his case following this procedure, and paid twelve Dīnāras in advance, being determined to acquire religious merit and establish his fame, three Kulyavāpas of land were sold to him, according to the custom of granting Copper-plate charters, after measuring them out by 8 × 9 reeds by the hand of Śivacandra.

Then by Vātabhoga, desirous of enjoying benefit in the next world was bestowed for the good of his parents by sprinkling water, land, that is to be enjoyed as long as the moon, the stars and the sun exist on Candrasvāmin, who belonged to the lineage of Bharadvāja, of the Vājasaneya school of the Vedas and was well-versed in the six Vedāṅgas.' Therefore, the feudal chiefs of future times, who have mastered the scriptures must scrupulously safe-guard this gift of land, fully understanding that of the (alternatives)—maintenance of land-grant and its confiscation, gifts, granted by other kings are to be preserved with care. The boundary-indications are stated as follows; On the east land, measuring a Pāṭaka, belonging to Himasena; On the south the village of Trighaṭṭikā and the land granted by the other Copper-plate charter; On the west the locality of Śīlakuṇḍa, belonging to the village of Trighaṭṭikā, and on the north, the ship-building harbour and the Pāṭaka of land, belonging to Himasena.

Thus runs the verse: Whoever confiscates land that has been granted away by himself or granted away by another, becomes a worm in the dog's ordure, and rots along with his ancestors.

On this fifth day of Vaiśākha in the regnal year three.

Notes :

Seal. The name of the district is Vārakamaṇḍala, that includes parts of the Goalundo and Gopalganj sub-divisions.

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Line 10. प्राक् समुद्र—Eastern Sea—Bay of Bengal.

Line 13 & 14. न्यासाधा—Dr. Sircar suggests the reading न्यासत: or न्यसनात् ।

सं कल्पाभि—Dr. Sircar suggests the reading संकल्पित ।

Line 16. According to Dr. Sircar, Dhruvilāṭī is modern Dhulaṭ about 28 miles to the northwest of the Faridpur town.

Line 19. Dr. Sircar suggests the reading : षडङ्गाध्यायिने चन्द्रस्वामिने।

Line 20. राजभि: should be... राजै: & ...शास्त्रभि: should be ...शास्त्रै: ।

Line 23. पाटक is a measure of land. Dr. Sircar thinks that त्रिघट्टिका is the name of a very big village, in which there were three landing places in a river.

Line 25. शोक: should be read as श्लोक: ।

No. 13. Faridpur Copper-plate Inscription of the time of Dharmāditya

Place : Faridpur Dist., East Bengal.

Language : Sanskrit.

Script : Brāhmī of the Northern class of the first half of the 6th century A. D.

Metre : Verses 1-2 : Anuṣṭubh.

Ref. : Ind. Ant. XXXIX, F. E. Pargiter. p 200. Select Inscriptions, p 354, Dr. D. C. Sircar.

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Text :

1. स्वस्त्यस्याम्पृथिव्यामप्रतिरथे नृग-नधुष-ययात्य-
2. म्बरीष-सम-धृतौ महाराजाधिराज-श्रीधर्म्मादित्यभट्टारक-रा-
3. ज्यै तदनुमोदना-लब्धास्पदो नव्यावकाशिकायां महाप्रति-
4. हारोपरिक-नागदेवस्याद्ध्यासन-कालेऽनेनापि वराकमण्डल-
5. विषयाधिनियुक्तक-व्यापार-कारण्डय-गोपालस्वामो ।
6. अतोऽस्य सम्ववहरतो वसुदावस्वामिना सादरमभिगम्य
7. ज्येष्ठकायस्थ-नयसेन-प्रमुखमधिकरणम्महत्तार-
8. सोमघोष-पुरस्सराश्च विषयानां महत्तरा विज्ञाप्ताः ।
9. इच्छेयम्भवतान्प्रसादाद्ध्यथार्गेण भवद्ध्योर्धेरेव क्षेत्रा-खन्डलकै-
10. क्क्रीत्वा मातापित्रोरात्मनश्च पुण्याभिवृद्धये गुणवत् काण्व-द्वा-
11. जिसिनेय-लौहित्यसगोत्राय ब्राह्मणे सोमस्वामिने प्रति-
12. पादितु । तदर्हत्यस्सद्विज्ञाप-दसान्यानमांसम्वितकुम्वि । एतदावा-
13. भ्यर्थानमधिकृत्यास्त्ये तत् प्राक्क्रियमानक-मर्य्यादा चतुर्द्दीनारिक्य-
14. कुल्यवापेन क्षेत्राणि विक्रीयन्तानीत्यस्माद्वसु (देव) स्वामिनः
15. खिल (सत्वात् प्रप्यर्ध) (कुल्यवापस्य प्रवर्त्त) वापाधिकस्य दीनार-
16. द्वयमादाय यथार्हञ्च (षष्ठगर्ण्डउयवाप्त्रयुरस्मानि ?)
17. ज्ञात् पालानि श्रीमान्महत्तर-थोण्ड-सम्बद्ध-क्षेत्र-खन्डलका तसनी (?)
18. पुस्तपाला-जंमभूतेरवधारणयावधृत्य (पूर्त्तद्धु निवद) (प्रतीत ?)-
19. धर्म्मशील-शिवचन्द्र-हस्ताष्टक-नवक-नलेनापविञ्छ्य वसुदेव
20. व-ब्राह्मणाय विक्क्रीतमतेनापि क्क्रीतं । सीमालिङ्गानि चात्र
21. पूर्व्वस्यां (सो) ग-ताम्रपट्ट-सीमा । (दक्षिणस्यां) वृद्धस्थ-
पट्ट कि-पर्क्कटी-वृक्ष-सी-
22. मा । पश्चिमस्यां गोरथ्य-सकृत् परभास्ताटकस्थ-द्रन्डेरस्यापि-
23. ण्डेतिश्च्य-नौदण्डक-सीमा । उत्तरस्यां गर्ग्गस्वामि-ताम्रपट्टसीमा ॥

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24. भवन्ति चात्र धर्म्मा-शास्त्र-श्लोकानि ॥

25. षष्टिं वर्ष-सहस्राणि

स्वर्गे मोदति भूमिदः ।

आच्छेत्ता चानुमन्ता च तान्येव

नरके वसेत् । 1

26. स्वदत्ताम्पर-दत्ताम्वा यो हरेत वसुन्धराम् ।

27. श्व-विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ 2

Translation

Let there be welfare to all of you ! While the supreme king of kings His Majesty *Śrī* Dharmāditya, bearing similitude in fortitude to Nṛga, Nahuṣa, Yayāti and Ambariṣa and having no adversary was ruling over the Earth, and the chief warden of the gate and Viceroy Nāgadeva, gaining his dignity through his favour was governing in the Navyāvakāśikā district, Gopālasvāmin was the administrative and customs officer in the region of Varākamaṇḍala. While Gopālasvāmin was administering the affairs of the region, Vasudāvasvāmin respectfully approached and apprised the board of administrators, headed by the chief scribe Nayasena, and the village-heads, led by the headman Somadhoṣa, thus: 'I wish through your honour's favour to buy at proper price from your honours cultivated lands with portions, and to bestow it, for the enhancement of the religious merits of my parents, as also of my humble self, on the meritorious Brāhmaṇa Somasvāmin, belonging

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to the line of Kaṇva and Lohita and affiliated to the Vājasaneya school of the Vedas ; therefore, it behoves your honour to act in compliance with my intimation and to shower favour on me as per rules.'

Thereafter, giving heed to this request, this effect was given by the record keeper Jammabhūti: There exists (here) this rule of sale that, lands are sold at the rate of four Dīnāras for each Kulyavāpa. Accordingly, taking two Dināras, three silver coins, and six Gaṇḍakas as price for half Kulyavāpa and three Droṇavāpas of rent-free lands, lands with portions belonging to the fortunate headman Thoḍa may be granted to him, and in accordance with this determination (of the record-keeper Jammabhūti), land, measured out by the noted (surveyors) pious Śivacandra with the help of 8 × 9 reeds was sold to him, and he also purchased them.

The boundary-indications are stated hereinafter: On the east, land, owned on the strength of a charter, belonging to Soga ; on the South the boundary of the land dedicated to the age-old Paṭṭuki and Parkaṭī trees ; on the west the bullock-cart track, the post on the lake belonging to Sakṛtprobha,—the post to fasten boats ; and on the north, land granted to Garggasvāmin by a charter.

Thus run the verses of Dharmasāśtra: (For the translation of the verses, see other Inscriptions).

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Notes

The reading of the Inscription is highly corrupt. It is impossible to determine the exact meanings of the lines 12, 15, 16 and 17.

Dr. Sircar suggests that Line 12 should read as: तदर्हस्यस्माद्विज्ञाप्यवशाद्यथान्यायेन प्रसादं कर्त्तुमिति

Line 15 should read as: खिलसत्वात् प्राप्यम् अर्द्धकुल्यवापस्य त्रिद्रोणवापाधिकस्य

Line 16 should read as: षड् गण्डकाधिकरूपकत्रयम् अस्माभिः

Lines 22 and 23 should read as: गोरथ्य-सक्तृप्रभ-तटाकस्थ-दण्डोऽस्मिन् दण्डे तिर्यग्नौदण्डकसीमा ।

No—14. Faridpur Copper-plate Inscription of the time of Gopacandra-Regnal year 18.

Place: Faridpur Dist., East Bengal.

Language: Sanskrit.

Script: Brāhmi of the Northern class of the first-half of the 6th century A.D.

Metre: Verses 1-2: Anuṣṭubh.

Ref.: Ind. Ant., XXXIX, 1910, p. 204, F. E. Pargiter, Select Inscriptions, p. 357. Dr. D. C. Sircar.

Text

वारकमण्डलविषयाधिकरणस्य ॥

1. स्वस्त्यस्याम्पृथिव्यामप्रतिरथे ययात्यम्बरीष-सम-धृतौ महा-
2. राजाधिराज—श्रीगोपचन्द्रभट्टारक-राज्ये तदनुमोदना-लब्धास्प-
3. दस्य नव्यावकाशिकायां महाप्रतिहार-व्यापारण्ड-धृ(?)तमूल-कु-

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4. मारामात्य-उपरिक-नागदेवस्याद्ध्यासनकाले वारुकमण्डलविषय-

5. व्यापाराय विनियुक्त-वत्सपालस्वामी । यतोऽस्य संव्यवहर-

6. तो ज्येष्ठकायस्थ-नयसेन-प्रमुखमधिकरण...मह ?—

7. त्तर-विषयकुण्ड-प...... ह......घो-

8. षचन्द्रानाचार-राज्य......ल......वह......मह-

9. त्तराः प्रधान-व्यापारिणः ......य......र......मन-

10. यथार्हं विज्ञाप्ताः । इच्छेयं भवतां प्रसादाद...महाको ?

11. ट्टिक-नाम......प......त्त......द्धयो द्रोण-कुल्य-

12. वापैकं यथार्घेणोपक्क्रीय मातापित्रोरात्मनश्च पुण्याभिवृद्धये(गु)-

13. णावन्त-कण्व-वजसिनय-लौहित्य-भट्टगोमिदत्तस्वामि प्र-

14. तिपादितुं । तदर्हथ भारद्वाज-सगोत्रतो भवन्तोऽस्मत्तो मूल्यमादा-

15. य......धैनमस......ङ्कतमत । यत एतदभ्यर्थनमधिकृ-

16. त्यागम्यमाना प्राक्प्रवृत्ति-मर्य्यादा चतुर्द्दीनारिक्य-कुल्यवापेन द्रोणा-

17. णि विक्कीयमानानीति पुस्तपाल-नयभूतिस्त्रस्थलावधारण-

18. यावधृत्य विषयाधिकरणेनाधिकरणकज्ञन कुलवारान्प्रकल्प्य प्र-

19. तीत-धर्म्मशील-शिवचन्द्र-हस्ताष्टक-नवक-नलेनापविञ्छय वत्सपाल-

20. स्वामिने द्रोणकुल्यवापैकम्विक्रीतं । अनेनापि क्रीत्वा भट्टगोमि-दत्तस्वामि-

21. ने पुत्र-पौत्र-क्रमेण विधिना प्रतिपादितं । सीमा-लिङ्गानि चात्र

22. पूर्व्वस्यां ध्रुविलाव्याग्रहार-सीमा दक्षिणस्यां करङ्कः

23. पश्चिमस्यां शीलकुण्ड-ग्राम-सीमा उत्तरस्यां करङ्कसी-

24. मा ।

स्व-दत्तां पर-दत्ताम्वा यो हरेत वसुन्धरां ।

25. सम्वत् १०(+)१८ ॥

श्व-विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥१

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Translation

Let there be welfare to all of you! While the Supreme king of kings His Majesty Śrī Gopacandra, bearing similitude in fortitude to Yayāti and Ambarīṣa and having no adversary was ruling over the Earth and Nāgadeva, the chief warden of the gate, customs-officer, minister in charge of the princes and viceroy, gaining his dignity through his favour was governing in the Navyāvakaśikā district, Vatsapalasvāmin was the administrative officer in the region of Varukamaṇḍala. While this Vatsapālasvāmin was administering the affairs of the region, the board of administrators, headed by the chief scribe Nayasena, the village-heads, including Viṣayakuṇḍa, Ghoṣacandra, Anācāra and others, and the principal trades were informed thus according to proper procedure: 'I wish, through your honour's favour, to buy at proper price one Kulyavāpa of land, and to bestow it, for the enhancement of religious merits of my parents, as also of my humble self, on the meritorious Bhaṭṭagomidattasvāmin, belonging to the Kaṇva Śākhā, Vājasaneyi Caraṇa and Lauhitya Gotra; therefore, it behoves your honours to take price from me, belonging to the lineage of Bharadvāja (and to grant the land to me?)'.

Thereafter, giving heed to this request, in accordance with the determination of the record-keeper Nayabhūti that, in the eastern region the rule of sale of lands at the rate of four Dīnāras for each Kulyavāpa is prevalent, one Kulyavāpa

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of land, measured out by the noted (surveyor) religious-minded Śivacandra with the help of 8 × 9 reeds was sold to Vatsapālasvāmin by the board of administrators of the district in presence of witnesses, acquainted with administrative affairs. By him, also, it was bought and was duly bestowed on Bhaṭṭa Gomidattasvāmin, with the right of succession to son and grandson.

The boundary-indications are stated hereinafter: On the east, the boundary of the royal grant to Brāhmaṇas in Dhruvilāṭī village; on the south the village of Karaṅka; on the west the boundary of the village Śīlakuṇḍa, and on the north the boundary of the village Karaṅka.

On the eighteenth year of the reign of Gopacandra.

Whoever confiscates land that has been granted away by himself or by another, becomes a worm in the dog's ordure, and rots along with his ancestors.

Notes

Line 2.—'Gopacandra apparently belong to a local family which assumed independence about the downfall of the Imperial Guptas. Gopacandra's dominions extended over a wide area including the Faridpur District in Central Bengal and the Burdwan Dist. in south-east Bengal.' (Select Inscription : page 357.)

Line 20.—The board of administrators and the leading men of the village were approached by the Governor of

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the district Vatsapālasvāmin with the request to grant permission for purchase of one Kulyavāpa of land. The board of administrators sold it to him and he bestowed it on Bhaṭṭagomidattasvāmin.

The names of the leading men Ghoṣacandra and Anācāra and the surveyor Śivacandra appear also in Plate I of the Faridpur Copper plate Inscription of the time of Dharmāditya. The names of Nayasena, Dharmasīla and Śivacandra are found also in Plate II of the Faridpur Copper-plate Inscription of the time of Dharmāditya. These show that the interval between Dharmāditya and Gopacandra is not long.

No—15. Mallasārul Copper-plate Inscription of Vijayasena of the time of Gopacandra-Regnal year 3.

Place : Mallasārul, Burdwan Dist. Bengal.

Language : Sanskrit.

Script : Brāhmi of the Northern class of the first-half of the 6th century A.D.

Metre : Verse 1—Ārya, Verse 2—Upajāti, Verse 3-10—Anuṣṭubh.

Ref. : Ep. Ind., XXIII, p. 159, N. G. Majumdar. Select Inscriptions, p. 359, Dr. D. C. Sircar.

Text

महाराज-विजयसेनस्य ॥

१. ओँ स्वस्ति ।

जयति श्रीलोकनाथः यः पुंसां सुकृत-कर्म्मफल-हेतुः ।

सत्य-तपो-मय-मूर्त्तिल्लोक-द्वय-साधनो धर्म्मः ॥ १

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तदनु जितदम्भ-लोभा जय-

2. न्ति चिराय परहितार्थाः

निर्मत्सराः सुचरितैः परलोक-जिगीषवः सन्तः ॥ 2

पृथिवीं पृथुरिव प्रथित-प्रताप-नय-शौर्य्ये महाराजाधिराज-श्री-गोप-

3. चन्द्रे प्रशासति तदनुज्ञप्तायां पुण्योत्तरजनपदाध्यासितायां सतत-धर्म्म-क्रिया-वर्द्धमानायां वर्द्धमानभुक्तौ पूज्यान्वर्त्तमानोपस्थितत-कार्त्ताकृतिक-कु-

4. मारामात्य-चौरोद्धरणिकोपरिकौद्रङ्गिकाग्रहारिकौर्नस्थानिक-भोगपति-विषयपति-तदायुक्तक-हिरण्यसामुदायिक-पत्तलकावसथिक-देवद्रोणीसम्ब-

5. द्धादीन्विधिवत्सम्पूज्य वक्कत्तक-वीथी - सम्बद्धार्द्धकरकाग्रहारीण - महत्तरः हिमदत्तः निव्रृतवाटकीय-महत्तर-सुवर्णयशाः कपिस्थवाटका-ग्रहारीण-

6. महत्तर-धनस्वामि वटवल्लकाग्रहारीण-महत्तर-यंष्ठिदत्त-श्रीदत्तौ कोड्ड-वीराग्रहारीण-भट्टवामनस्वामि गोधग्रामाग्रहारीण-महिदत्त-राज्य-

7. दत्तौ शाल्मलिवाटकीय-जीवस्वामि वक्कत्तकीय खाड्गि-हरिः मधु-वाटकीय-खाड्गि-गोइकः खण्डजोटिकेय-खाड्गि-भद्रनन्दि विन्ध्यपुरेय-वाह-नायक-

8. हरि-प्रभुतयो वीथ्यधिकरणञ्च विज्ञापयन्ति। पूज्यं-महाराज-विजयसेनेन वयमभ्यर्थिता इच्छेऽहमेतद्-वीथी-सम्बद्ध-वेल्लगर्त्ताग्रामे युष्मभ्यो य-

9. था-न्यायेनोपक्रीयाष्टौ कुल्यवापान् मातापित्रोरात्मनश्च पुण्याभिवृद्धये कल्पान्तर-स्थायिन्या प्रवृत्त्या पुत्र-पौत्रान्वय-भोग्यत्वेन कौण्डिन्य-सगोत्राय

10. वाह्वृच-वत्सस्वामिनो पञ्चमहायज्ञ-प्रवर्त्तनाय प्रतिपादयितुमिति। यतोऽस्माभिरस्याभ्यर्थनयावधृतमस्त्येषोऽनुक्रमः उभयलोक-विजिगीषुभिः

11. साधुभिः क्रियमाण-पुण्य-स्कन्धेषु श्रीपरमभट्टारक-पादानां धर्म्म-षड्भागोपचयोऽस्माकमपि प्रतिपालयतां कीर्त्ति-श्रेयोभ्यां योगः। उक्तञ्च। यः क्रियां धर्म्म-सं-

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12. युक्तां मनसाप्यभिनन्दति ।

वर्द्धते स यथेष्टे च शुक्लपक्ष इवोडुराट् ॥ 3

तत्सम्पद्यतामस्याभिप्राय इत्यस्मन्वारकृतैरनेन दत्तक-दीनारान् वीथ्यां सम्विभज्यास्मद्वेल-

13. गर्त्ता-ग्रामेऽष्टाभ्यः कुल्यवापेभ्यो यथोचितं दानं तद्वीथी-समुदय एव प्रनाय्यं वोढव्यमित्यवचूर्ण्याष्टौ कुल्यवापा महाराज-विजयसेनस्य दत्तोः ।

14. अनेनापि राज्ञास्मै कौण्डिन्य-सगोत्राय वाह्वृच-वत्सस्वामिने पञ्चमहायज्ञप्रवर्त्तनाय ताम्रपट्टेन प्रतिपादिताः । अथ च चैषां चतुर्षु दिक्षु सीमा भवन्ति ॥ पू-

15. र्वस्यां दिशि गोधग्राम-सीमा । दक्षिण्यां गोधग्रामा एव । उत्तरस्यां वटवल्लकाग्रहार-सीमा । पश्चिमस्यां दिशि अर्द्धेन आम्रगर्त्तिका-सीमा । कोलकाश्चात्र कमला-

16. क्ष-मालाङ्किताः चतुर्षु दिक्षु न्यस्ता भवन्त्येवमेषां कृत-सीमाङ्कानामस्य ब्राह्मणस्य पञ्चमहायज्ञ-प्रवर्त्तनेनोपभुञ्जानस्य न

17. केनचिदेतद्वन्शजेनान्यतमेन वा स्वल्पाप्यावाधा हस्तप्रक्षेपो वा कार्य्यः । एवमवधृते योऽथ करोति स वध्यः पञ्चभिर्म्म-

18. हापातकैः सोपपातकैः संयुक्तः स्यादपि च ।

नास्य देवा न पितरो हविः-पिण्डं समाप्नुयुः ।

छिन्न-मस्तक-वेतालः अप्र-

19. तिष्ठः पतिष्यति ॥4

भूमि-दानापहरण-प्रतिपालन-गुण-दोस-व्यञ्जकाः आर्षाः श्लोका भवन्ति । षष्टिं वर्षसहस्राणि

20. स्वर्ग्गे नन्दति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥5

आस्फोटयन्ति पितरः प्रवल्गन्ति पितामहाः ।

भूमिदो-

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21. ऽस्मन्कुले जातः सः नः सन्तारयिष्यति ॥6

यत्किञ्चिन्कुरुते पापं नरो लोभ-समान्वितः ।

अपि गोचर्म्म-मात्रेण भूमि-दानेन शुध्यति ॥7

22. पूर्व्व-दत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।

भूमिं भूमिमतां श्रेष्ठ दानाच्छ्रेयोऽनुपालनं ॥8

इयं राजशतैर्द्दत्ता दीयते च पुनः

23. पुनः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥9

तडित्तरङ्ग-वहुलां श्रियं मत्वा च मर्त्यानां ।

न धर्म्म-स्थितय-

24. स्सद्भिः युक्ता लोके विलोपितुम् ॥10

कुल्य ८ । दूतकः शुभदत्तो लिखितं सान्धिविग्रहिक-भोगचन्द्रेण ।

25. तापितं पुस्तपाल-जयदासेन । संव्वद् ३ श्राव-दि २० (+) ७ ॥

Translation

Let there be welfare to all of you !

May Śrī Lokanātha, the giver of the fruits of good deeds to men, and piety, the means to the attainment of both of the worlds and having for its frame truthfulness and penance be victorious ! After that may the noble-souled ones, having in their subjugation pride and avarice, striving for the good of others for all time to come, untouched by jealousy and desirous of conquering the next world by meritorious deeds flourish !

While Mahārājādhirāja the prosperous Gopacandra, of renowned personality, polity and valour was ruling over

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the earth like Pṛthu, in province of Bardhamāna, respecting sovereignty-ever-flourishing due to the continued performance of religious rites and dotted over by a number of centres of religion, the honourable royal officials, serving at the present time and present on the spot, (such as),—the superintendent of state-affairs, the minister in charge of the princes, the viceroy, the officer-in charge of the collection of taxes on permanent tenants, the officer, superintending the gift-lands or villages, made over to the Brāhmaṇas or Gods, the superintending officer of wool-producing centres, the officer in charge of stables, the ruler of a district, the magistrate appointed by him, the head of the royal treasury, the ruler of a territorial division called Pattalā, the superintendent of rest-houses and the officers superintending temples and temple properties, and the board of administrators of the territorial division, called Vīthī, being duly honoured, were informed thus by the village head Hinadatta, looking after the gift-lands to Gods or Brāhmaṇas in the village of Andhakaraka, falling within the jurisdiction of the division Vakkattaka, the headman Suvarṇayaśa of the village of Nirvṛtavāṭaka, the village-head Dhanasvāmin looking after the gift-lands in the village of of Kapisthavāṭaka, the village heads Yaṣṭidatta and Śrīdatta, looking after the gift-lands in the village of Vaṭaballaka, Bhaṭṭavāmanasvāmin, superintending the gift lands to Gods or Brāhmaṇas in the village of Koḍḍavīra,

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the headmen Mahidatta and Rājyadatta, inspecting the gifts to Gods or Brāhmaṇas in the village of Godhagrāma, Tīvasvāmiṅ of Śālmali-vāṭaka, Hari, the swordsman of Vakkattaka, Goika the swordsman of Madhuvāṭaka, Bhadranandin the swordsman of Khaṇḍa-joṭikā, Hari, the inspector of horses of Vindhyapura and others: "We have been approached by the Right Honourable Mahārajā Vijayasena with this request: 'I wish to purchase from you according to proper procedure eight Kulyavāpas of land in the village Vetragartā, lying within the jurisdiction of this division and to bestow them, for the enhancement of myself according to the principle of perpetual endowment, to be enjoyed in succession by sons and grandsons or Vatsasvāmin, belonging to the lineage of Kauṇḍinya, and affiliated to the Vahvṛca Śākhā of the Vedas in order that he may perform the five sacred duties, enjoined for a Brāhmaṇa house-holder.'

Thereafter, paying heed to this request, it was thus ascertained by us: This custom (belief) is that, when noble-souled persons, desirous of conquering both the worlds perform religious ceremonies then one-sixth of of religious merit, produced from performance of that work accrues to His Majesty, and fame, as well as welfare is obtained by men, giving assent to such deeds. As has been said: One, who congratulates religious works even by mind attains prosperity, as desired, like moon in

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the bright fortnight. So the prayer of this man may be granted. According to this, the Dīnāras, paid by him were divided proportionately in the Vīthī by persons, appointed for the occasion and eight Kulyavāpas of land, being measured out in the village of Vetragartā were granted to His Highness Vijayasena, on condition that the dues (on this account) are to be honestly paid (in future) to the treasury of the Vīthī. And by this king also the lands were bestowed on Vatsasvāmin, belonging to the lineage of Kauṇḍinya and affiliated to the Vahvṛca Śākhā of the Vedas by a copper-plate charter, so that he may perform the five-fold sacred duties.

The boundary-marks of the lands are stated, hereinafter: On the east, the boundary of the village Godhagrāma; on the south, that very village of Godhagrāma; on the north, the boundary of the land-grants, made over to Brāhmaṇas in the village of Vaṭaballaka; on the west, the boundary of the half of the village Amragarttikā.

The posts, marked with marks of rosary beads have been fixed at four corners. Nobody—either born in the family of His Majesty or any other person,—should even slightly oppose or interfere with the enjoyment of these well-demarcated lands by this Vatsasvāmin, engaged in performance of five-fold sacred duties enjoined for a Brāhmaṇa house-holder.

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Thus being determined, whoever does so, becomes one fit to be slain, being endowed with five great sins, along with smaller ones.

The oblations and offerings, given by him do neither reach the Gods nor the departed ancestors ; like a goblin, with its head chopped off, he, without a shelter falls down.

Thus run the verses, composed by the great seers,—the verses, describing the merits and demerits of protection and confiscation respectively of land-grants,

Verse 5.—See translation of other Inscriptions.

Verse 6.—Thus do proclaim the fathers and grand-fathers (of givers of land) : 'A donator of land has been born in our family ; he, alone, will deliver us.'

Verse 7.—All the sins, acquired by a man, through greed are removed by grant of land, even of the size of a cow's skin.

Verses 8-9.—See English renderings of other Inscriptions.

Verse 10.—Considering the fact that the fortune of the mortals resemble flashes of lightning and waves religious achievements in this world should not be wiped away by the good.

Eight Kulyavāpas of land. The announcer of (this land-grant) is Śubhadatta. Written by the minister in charge of war and peace Bhogacandra and sealed by the record-

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keeper Jayadāsa on this the 27th day of Śrāvaṇa in the Regnal year three.

No.—16. Khālimpur Copper-plate Inscription of Dharmapāla.

Place : Khālimpur, Dist. Malda, West-Bengal.

Ref. : J. A. S. B. : Vol. LXIII, Part-I, p. 39. E. I. : IV, p. 243. Gauḍalekhamālā, p. 11.

Language : Sanskrit.

Script :

Metre : Verse 1—Vaśantatilaka ; V.—2—Mālinī ; V.—3, 9, 14,15, 16, 19—Anuṣṭubh ; V.—4, 5, 10, 13—Śārdūlavikrīṛita ; V.—6, 11, 12—Sragdharā ; V.—8—Mandākrānta ; V.—17—Puṣpitāgrā ; V.—18—Sikhāriṇī.

History : The copper-plate, measuring 1 ft. $4\frac{3}{8}$ inch $\times$ $11\frac{3}{8}$ inch was found by a farmer in course of ploughing his field. All persuasions to make him part with this plate failed during his life time. After his death it was purchased from his wife by Late Umesh Chandra Batabyal, the then collector of Malda in 1893. The text of the inscription as deciphered by Mr. Batabyal was published for the first time in the Journal of Asiatic Society Bengal. Subsequently another reading, and a more dependable one was published by Prof. Keilhorn in Epigraphica Indica (IV. 243).

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Text

ॐ स्वस्ति ॥

1. सर्व्वज्ञतां श्रियमिव स्थिरमास्थितस्य
वज्रास-
2. नस्य बहुमार-कुलोपलम्भाः ।
देव्या महाकरुणया परिपा-
3. लितानि
रक्षन्तु वो दशबलानि दिशो जयन्ति ॥ 1
श्रिय इव सुभगा-
4. याः सम्भवो वारिराशि-
शशधर इव भासो विश्वमाह्लादयन्त्याः
प्रकृतिरवनिपानां सन्ततेरुत्तमायाः
अ-
5. जनि दयितविष्णुः सर्व्वविद्यावदातः ॥ 2
आसीदासागरादुर्व्वीं गुर्व्वीभिः कीर्त्तिभिः कृती ।
मण्डयन्
6. खण्डितारातिः श्लाघ्यः श्रीवप्यटस्ततः ॥ 3
मात्स्य-न्यायमपोहितुं प्रकृतिभिर्लक्ष्म्याः करं ग्राहितः
श्रीगोपा-
7. ल इति क्षितीश-शिरसां चूडामणिस्तत्सुतः ।
यस्यानुक्रियते सनातनयशोराशिर्दिशामाशये
श्वेतिम्ना य-
8. दि पौर्णमास-रजनी-ज्योत्स्नातिभारश्रिया ॥ 4
शीतांशोरिव रोहिणी हुतभुजः स्वाहेव तेजोनिधेः
सर्व्वाणी-

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9. व शिवस्य गुह्यकपतेर्भद्रेव भद्रात्मजा ।
पौलोमीव पुरन्दरस्य दयिता श्रीदेद्ददेवीत्यभूत्
देवी तस्य विनो-

10. दभूर्मूररिपोर्लक्ष्मीरिव क्ष्मापतेः ॥ 5
ताभ्यां श्रीधर्मपालः समजनि सुजन-स्तूयमानावदानः
स्वामी भूमी-

11. पतीनामखिल-वसुमती-मण्डलं शासदेकः ॥
चत्वारस्तोरमज्जत्-करिगण-चरण-न्यस्तमुद्राःसमुद्रा
यात्रां य-

12. स्य क्षमन्ते न भुवन-परिखा विश्वगाशा-जिगीषोः ॥ 6
यस्मिन्नुदामलीला-चलित-बलभरे दिग्जयाय प्रवृत्ते
यान्त्या-

13. म्विश्वम्भरायां चलित-गिरि-तिरश्चीनतां तद्वशेन ।
भाराभुग्नावमज्जन्-मणिविधुर-शिरश्चक्र-साहायकार्थं
शे-

14. नोदस्तदोष्णा त्वरिततरमधोधस्तमेवानुयातम् ॥ 7
यत्प्रस्थाने प्रचलित-बलास्फालनादुच्छलद्भि-
र्धूलीपूरैः पिहि-

15. त-सकल-व्योमभिर्भूतधात्र्याः ।
संप्राप्तायाः परमतनुतां चक्रवालं फणानां
मग्नोन्मीलन्-मणि फणिपतेर्ल्ला-

16. घवादुल्ललास ॥ 8
विरुद्धविषयक्षोभाद् यस्य कोपाग्निरौर्ववत् ।
अनिर्वृति प्रजज्वाल चतुरम्भोधिवारितः ॥ 9

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17. येऽभूवन् पृथु-रामराघव-नल-प्राया धरित्रीभुज-
स्तानेकत्र दिदृक्षुणेव निचितान् सर्व्वान् समम्वेधसा ।
ध्व-
18. स्ताशेष-नरेन्द्र-मानमहिमा श्रीधर्म्मपालः कलौ
लोल-श्री-करिणीनिबन्धन-महास्तम्भः समुत्तम्भितः ॥ 10
यासां
19. नासीर-धूली-धवल-दशदिशां द्रागपश्यन्नियत्तां
धत्ते मान्धातृसैन्यव्यतिकरचकितो ध्यानतन्द्री महेन्द्रः ।
20. तासामप्याहवेच्छा-पुलकित-वपुषाम्वाहिनीनाम्विधातुं
साहाय्यं यस्य वाह्वोर्न्निखिल-रिपुकुलध्वंसिनोर्न्ना-
21. वकाशः ॥ 11
भोजैर्म्मत्स्यैः समद्रैः कुरु-यदु-यवनावन्ति-गन्धार-कीरैः
भूपैर्व्यालोल-मौलि-प्रणति-परिणतैः
22. साधु-सङ्कीर्य्यमाणः ।
हृष्यत्-पञ्चालवृद्धोद्धृत-कनकमय-स्वाभिषेकोद-कुम्भो
दत्तश्रीः कन्यकुब्जस्सललित-च-
23. लित-भ्रूलता-लक्ष्म येन ॥ 12
गोपैः सीम्नि वनेचरैर्व्वनभुवि ग्रामोपकण्ठे :जनैः
क्रीडद्भिः प्रतिचत्वरं शिशुगणैः
24. प्रत्यापणं मानपैः ।
लीला-वेश्मनि पञ्जरोदर-शुकैरुद्गीतमात्म-स्तवं
यस्याकर्ण्णयतस्त्रपा-विवलिता-नम्रं स-
25. दैवाननं ॥ 13
स खलु भागीरथीपथ-प्रवर्त्तमान-नानाविध-नौवाटक-सम्पादित-
सेतुबन्ध-निहित-शैलशि-

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26. खरश्रेणी-विभ्रमात् निरतिशय-घन-घनाधन-घटा-श्यामायमान-वासरलक्ष्मी-समारब्ध-सन्तत-जलदस-

27. मय-सन्देहात् उदीचीनानेकनरपति-प्राभृतिकृता-प्रमेय-हयवाहिनी-खरखुरोत्खात-धूली-धूसरित-दि-

28. गन्तरालात् परमेश्वर-सेवासमायात-समस्तजम्बूद्वीप-भूपालानन्त-पादात-भर-नमदवनेः पाटलिपु-

29. त्र-समावासित-श्रीमज्जयस्कन्धावारात् परमसौगतो महाराजाधिराज-श्रीगोपालदेव-पादानुध्यातः प-

30. रमेश्वरः परमभट्टारको महाराजाधिराजः श्रीमान् धर्म्मपालदेवः कुशली ॥ श्रीपुण्ड्रवर्द्धनभु-

31. क्तयन्तःपाति-व्याघ्रतटी-मण्डलसम्बद्ध-महन्ताप्रकाश-विषये क्रौञ्चश्वभ्र नाम ग्रामोऽस्य च सीमा पश्चि-

32. मेन गङ्गिनिका। उत्तरेण कादम्बरी-देवकुलिका खर्ज्जुरवृक्षश्च। पूर्व्वोत्तरेण राजपुत्र-देवट-कृतालिः। वी-

33. जपुरकङ्गत्वा प्रविष्टा। पूर्व्वेण विटकालिः खातकखानिकां गत्वा प्रविष्टा। जम्बूयानिकामाक्रम्य जम्बूयानकं

34. गता। ततो निःसृत्य पुण्याराम-विल्वार्द्ध-स्रोतिकां। ततोऽपि निःसृत्य न-

35. लचर्म्मटोत्तरान्तं गता नलचर्म्मटात् दक्षिणेन नामुण्डिकापि (हे

36. सदुम्मि) कायाः। खण्डमुण्डमुखं खण्डमुखा(त्) वेदसविल्विका वेद(स) विल्विकातो रोहितवाटिः पिण्डारविटि-जोटिका सीमा

37. उक्कारजोटस्य दक्षिणान्तः ग्रामविल्वस्य च दक्षिणान्तः। देविका-सोमाविटि। धर्म्मायो-जोटिका। एवम्माढा-शाल्मली ना-

38. म ग्रामः। अस्य चोत्तरेण गङ्गिनिका-सीमा ततः पूर्व्वेणार्द्ध-स्रोतिकया आम्रयानकोलर्द्धयानिकङ्गतः त-

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39. तोपि दक्षिणेन कालिकाश्वभ्रः । अतोपि निःसृत्य श्रीफल-
भिषुकं यावत् पश्चिमेन ततोपि विल्वङ्गोर्द्ध-स्रोति-

40. कया गङ्गिनिकां प्रविष्टा । पालितके सीमा दक्षिणेन काणा-
द्वीपिका । पूर्व्वेण कोणठिया-स्रोतः । उत्तरेण

41. गङ्गिनिका । पश्चिमेन जेनन्दायिका । एतद्ग्राम-सम्पारीण-
परकर्म्मकृद्वीपः । स्थालीकट्ट-विषय-

42. सम्बद्धाम्रषण्डिका-मण्डलान्तःपाति-गोपिप्पली-ग्रामस्य सीमा ।
पूर्व्वेण उड्ग्राम-मण्डल-पश्चिमसीमा । दक्षि-

43. णेन जोलकः । पश्चिमेन वेसानिकाख्या खाटिका । उत्तरे
णोड्ग्राम-मण्डलसीमा-व्यवस्थितो गोमार्गः । एषु च-

44. तुरुषु (चतुर्षु) ग्रामेषु समुपगतान् सर्व्वानेव राजराजनक-राजपुत्र-
राजामात्य-सेनापति-विषयपति-भोगपति षष्ठाधि-

45. कृत-दण्डशक्ति-दण्डपाशिक-चौरोद्धरणिक-दौसाधसाधनिक-
दूत-खोल-समागमिकाभित्वरमाण-हस्त्यश्व-गोमहिषाजा-

46. विकाध्यक्ष-नाकाध्यक्ष-वलाध्यक्ष-तरिक-शौल्किक-गौल्मिक-तदायुक्तक
विनियुक्तकादि-राजपादोपजीविनोऽन्यांश्चाकीर्त्ति-

47. तान् चाटभटजातीयान् यथाकालाध्यासिनो ज्येष्ठकायस्थ-महामहत्तर-
महत्तर-दाशग्रामिकादि-विषयव्यवहारिणः

48. सकरणान् प्रतिवासिनः क्षेत्रकरांश्च ब्राह्मण-मानना-पूर्व्वकं
यथार्हं मानयति वोधयति समाज्ञापयति च । मतमस्तु

49. भवतां महासामन्ताधिपति-श्रीनारायणवर्म्मणा दूतक-युवराज-
श्रीत्रिभुवनपालमुखेन वयमेव विज्ञापिताः यथाऽस्मा-

50. भिर्मातापित्रोरात्मनश्च पुण्याभिवृद्धये शुभस्थल्यान्देवकुलं
कारितन्तत्र प्रतिष्ठापित-भगवन्नन्न-नारायण-भट्टारकाय तत्प्र-

51. तिपालक-लाटद्विज-देवार्च्चकादि-पादमूल-समेताय पूजोपस्थानादि-
कर्म्मणे चतुरो ग्रामान् अत्रत्य-हट्टिका-तलपाटक-

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52. समेतान् ददातु देव इति । ततोऽस्माभिस्तदीयविज्ञप्त्या
एते उपरिलिखितकाश्चत्वारो ग्रामास्तलपाटक-हट्टिकासमेताः स्व-
53. सीमापर्य्यन्ताः सोद्देशाः सदशापचाराः अकिञ्चित्प्रग्राह्याः परिहृत-
सर्व्वपीडाः भूमिच्छिद्रन्यायेन चन्द्रार्कक्षिति-समकालं
54. तथैव प्रतिष्ठापिताः । यतो भवद्भिस्सर्व्वैरेव भूमेर्द्दानफल-
गौरवादपहरणे च महानरक-पातादि-भयाद्दानमिदमनुमो-
55. द्य परिपालनोयम् । प्रतिवासिभिः क्षेत्रकरैश्चाज्ञाश्रवणविधेयै-
र्भूत्वा समुचित-कर-पिण्डकादि-सर्व्व-प्रत्यायोपनयः कार्य्य
56. इति ॥

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ 14
षष्टिं वर्षसहस्राणि स्वर्गे

57. मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ 15
स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धराम् ।
स विष्ठायां कृमिर्भूत्वा पितृ-

58. भिस्सह पच्यते ॥ 16
इति कमल-दलाम्बु-विन्दु-लोलां
श्रियमनुचिन्त्य मनुष्य-जोवितञ्च ।
सकलमिदमुदाहृतञ्च वुद्ध्वा
न हि पुरु-

59. षैर्परकोर्त्तयो विलोप्याः ॥ 17
तडित्तुल्या लक्ष्मीस्तनुरपि च दीपानल-समा
भवो दुःखैकान्तः पर-कृतिमकीर्त्तिः क्षपयताम् ।
यशां

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60. स्याचन्द्रार्क्कं नियतमवताम(त्व) च नृपाः
करिष्यन्ते वुद्धा यदभिरुचितं किं प्रवचनैः ॥ 18
अभिवर्द्धमान-विजयराज्ये

61. सम्बत् ३२ मार्ग-दिनानि १२
श्रीभोगटस्य पौत्रेण श्रीमत्सुभटसूनुना ।
श्रीमता तातटेनेदं उत्कीर्णं गुण-शालिना ॥ 19

Translation

May the ten instruments of success, nourished by great compassion of Lord Buddha, resorting firmly to omniscience like fortune protect the quarters, full of multitudes of impediments (to attainment of salvation) ; may they be victorious !

Like ocean, the source of exquisitely beautiful Goddess of Fortune,—like moon, the birth place of luminousity, gladdening the entire universe—there was born Dayitavishṇu purified by all types of learning,—the progenitor of a great race of Kings.

From him was born vanquisher of enemies dexterous and praiseworthy Śrī-Vapyaṭa, who decorated the earth, extending upto the sea by his great fame.

His son, honourable Gopāla, the crestjewel of heads of all kings (viz. the foremost of all Kings) was married to royalty by subjects in their eagerness to get rid of the state of lawlessness ; his everlasting mass of fame could be imitated (if at all imitation is possible) in respect of

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brightening up the quarters by excessive whiteness of moonlight of a full moon night.

Like Rohini to the moon, Srāhā to fire, the repository to lustures, Śarvāṇî to Lord Śiva, Bhadrā the daughter of king Bhadra to Kuvera, Saci to Indra and Laksmi to Viṣṇu, his wife, Her Highness Deddadevi was to him the source of his comfort.

From them was born His Highness Dharmapāla, the leader of the host of kings, who alone ruled the entire surface of the earth and whose exploits were sung by nobles ; the four oceans, forming the encircling ditches of earth on whose beach were implanted foot-prints of bathing elephants could uot stand his march, desirous as he was of conquering all the quarters.

As the king, with hilariously marching army proceeded for conquering the quarters, the earth, with shaking mounts was bent down by that (weight) and the great serpent Śeṣa with extended arm, searching for help of its rows of troubled hoods, bent down by great weight and consequently having deeply sunken jewels followed him alone (the king) in great haste in the neither regions.

At the time of his march, columns of dust, arising out of journey of his moving troops covered the skies totally and thus the earth having grown smaller the great serpent's rows of hoods, in which the gems, previously sunken

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deep attained manifestation due to lightness (of weight) shone forth.

The fire of indignation, springing from agitation due to unseemly behaviour (on the part of enemies) of this king blazed without respite (on the surface of the earth extending) upto the four Oceans like fire blazing in water.

His Majesty Dharmapāla, who eclipsed the honour and glory of all kings and who was a great tying-post for chaining the she-elephant in the shape of fickle royalty created in Iron Age by the creator, as if, through desire to see all such rulers of earth as Pṛthu, Rāma, the scion of the race of Raghus, Nala and the like, all flourished in different periods at one place.

Not being able to determine the size of his army, which rendered the ten quarters white by the dusts raised by Nāsīra steeds, Mahendra, being agitated, taking it to be a mixture of Māndhātri toops is nonplused by anxious thoughts ; but even though the soldiers were full of joy due to eagerness for fight, yet they had no opportunity to render help to his arm, (capable of) extirpating the entire host of enemies.

By graceful movement of his eye-brows he invested Kanauj with royal dignity ; (all the time) the kings of the lands of the Bhojas, Matsyas, Madras, Kurus, Yadus, Yavanas, Avantis, Gandharas and Kurus expert in bowing

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down with their trembling crowns were showering praises and the exultant old Pañcāla citizens were carrying golden jars, full of coronation-water.

He always bashfully turns away and bows down his head, hearing his own praise being chanted by cow-herds in fields, foresters in forest tracts, citizens in villages, playful children in court-yards measure-inspectors in selling-centres and encaged parrots in pleasure-houses.

(Note: In this verse and the preceding one two notable historical events have been described. One is the defeat of Mahendra, the king of Kanauj at the hands of Dharmapāla and the other is the coronation of his tributary chief Cakrāyūdha in that kingdom. According to Prof. Keihorn, "Kānyakubja itself was in the country of Pañcalas in Madhyadesa. According to the topographical list of the Brihatsamhitā, the Kurus and Matsyas also belong to the middle country, the Madras to the North-West, the Gandhāras to the northern and the Kiras to the North East division of India. The Avantis are the people of Ujjayini in Malava. Yadus, according to Lakkha Mandal Prasasti, were long ruling in part of the Punjab, but they are found also south of the Jamuna ; and south of this river and north of the Narmadā probably were also the Bhojas who head the list." Epigraphia Indica. Vol IV, p 246).

From the Victory-Camp, situated in Pāṭaliputra,—Camp, in which misapprehension of series of mountain-

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peaks caused by bridge, formed by multitudes of fleet, proceeding in channels of Bhāgirathī, doubt as to the constant presence of rainy season as produced by lusture of the day, darkened by extremely dense array of mighty tuskers, spaces of quarters are rendered brown by dusts raised by pointed hoofs belonging to immeasurable cavalry, presented by numerous kings of the north and the head-level is lowered by weight of endless armies of rulers of Jambu islands, come to wait upon his excellency—His revered Highness Supreme Lord, staunch, Buddhist Mahārājādhirāja Dharmapāla, ever remembering (the feet of) Mahārājadhirāja Gopāladeva, being in good health after offering respact to the Brahmins honours in due order, informs and commands all kings, tributary chiefs, princes, ministers, Commander-in-Chiefs, District officers, Sub-divisional officers, Revenue officers, Judicial officers, Executive officers, Police officers, members of the Department of Religion, officers in charge of recruitment of messengers and rescue homes couriers, Superintendents of elephants, horses, cows, buffaloes, goats and sheep, fleet, Treasury officers, officers in charge of rafts, excise and forests officers, Supervisors, special officers and others depending on royal favour as well as such ill-famd men as theives, night-rangers and the like appearing in proper time and officers of Viśaya division, such as Registrar, President, Vice—President, Head of ten villages and the like and

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neighbours,—tillers of soil along with men belonging to Karaṇa caste present in the four villages (detailed below) : The village Cranncasvabhra, situated in Viśaya named Mahanta-prakāsa attached to Byaghryataṭi Maṇḍala, included within Puṇḍra—Vardhana Bhukti. Its boundary (is set forth below) ; to its west his perched rivulet, to north a temple of the Goddess of learning and a date-palm, to north-east the embankment constructed by prince Devata, upto the point it has reached the grave of demons,—to each the (boundary line is) row of trees upto the point it has reached the artifical water-course of the ditch, then touching the water-course with Jambu trees has gone to the grove of Jambu trees. After that the boundary line is half-stream of Punyarama lake and then it has gone upto the northern extremity of Nalacarmaṭa. To the south of Nalacarmaṭa Ṅamundi-Kāyikā to Khandamuṇaḍmukha, Khandamuṇḍa-mukha to Vedasa-Vilvikā, then the boundary line of the villages Rohitabati, Pinḍarabiṭi and Yoṭikā to the south of Vktavayota and Devika Simabiṭi Dharmayojavika to the south of Gramavilva.

In this way the village named Maḍhāśalmalī. To its north the boundary line is the perched rivulet, to its east the half-current upto the point it has reached the water course lined with mango and other trees, to south the (village) Kalikasvbhra, and to the west going upto Srifala-

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bhisug has again entered into the rivulet following the course of midstream of the lake ; the village Pālitaka bounded on south by Kāṇa sand-band, on east by current of (river) Kanthiā, on north by perched rivulet and on west by the village 'Jenandāyikā' at whose extremity is situated the burning ground ; village Gopippali in Sthalikaṭṭa Viśaya within the maṇḍala of Āmvaṣaṇḍikā, bounded on east by the western boundary of Uḍragrāmamaṇḍala, on east by marshy lands, on west by ditch named Besānika and on north by narrow lane demarcating the boundary of Uḍragramamaṇḍala,—(in the following way) : Let it be understood by you all that we have been informed by Śrī Nārāyaṇavarman, the foremost of the tributary chiefs through his messenger prince Tribhuvanapāla (in this way): For accumulation (accretion) of religious merits of our parents and our own selves a temple has been constructed by us ; may it please your majesty to make a gift of these four villages, including market-places and palm-groves for the worship and maintenance of venerable supreme lord Nanna-nārāyaṇa established there, along with such attendants as the keeper of the temple, a Brahmin from Gujrat and worshipper of the deity and the like. For this reason at their request, we have made a gift, as prayed for, of the four villages, mentioned above, delimited by them respective boundaries, along with covetable things,—rent-free after removing all hindrances to peace from them for ever (the

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period of stay of moon, sun and earth) according to Bhumicchidranyaya. It behoves you all to approve of this gift and act accordingly taking into consideration the massive fruit accruing from gift of land and through fear of going to hell by usurping it. The neighbouring tillers of soil should, hearing and following the proclamation, make over (to the donee) the customary taxes, means of subsistence and all other kinds of revenue.

Verse 14—Land has been donated by a number of kings beginning from Sagara ; whenever whoever becomes the lord of earth, then the fruit (or gift) accrues to him.

Verse 15—The donor of land enjoys in the Heavens for sixty thousand years ; on the other hand, he who takes it back or approves of it resides in Hell for similar number of years.

Verse 16—A man, who takes back land donated by his own self or by others suffers along with his fore-fathers (in Hell) assuming the form of worm.

Verse 17—Thus considering that fortune and human life are as unsteady as drops of water on lotus-petals and understanding all that has been said before, men should not tarnish the reputation of others (springing from gift of land).

Verse 18—Fortune is like lightening, body, also resembles flame of a light, the world is full of unmixed miseries, infamy touches those who sully the reputation of

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others and lasting fame grows to those who protect it ; taking these into consideration, it behoves the would be rulers to do as they please ; there is no need of further exposition.

Verse 19—On the 12th day of Agrahāyaṇa, 32nd glorious victory year (of Dharmapāla), this (deed) has been inscribed by blessed Tāṭaṭa, son of prosperous Subhaṭa and great grandson of fortunate Bhogaṭa.

Notes

The first verse represents great difficulty to translators. The adjective "बहुमारकुलोपलम्भाः" qualifies "दिशः" and the term "दशबलानि" in probablity refers to the ten instruments of success emphasised by Lord Buddha. They are gift, purity of character, forgiveness, prowess, meditation, intellect, strength, union (with supreme soul), prayer and knowledge......"दान-शील-क्षमा-वीर्य्य-ध्यान-प्रज्ञा-वलानि च। उपायः प्रणिविज्ञानं दश बुद्धबलानि वै।"

"**मात्स्यनाय**" refers to a state of lawlessness in society, in which strong oppresses the weak, just as a big fish swallows up a smaller one. To escape from being absorbed into another kingdom or to avoid being swallowed up like a fish, the citizens selected Gopāla their king.

No.—17. Mahabodhi Inscription of the time of Dharmapāla.

Place : Bodh Gaya, Dist. Gaya, Bihar.

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Ref. : Cunningham's Mahabodhi, pl. XXVIII, 3 Journal and Proceedings of the Asiatic Society of Bengal, Vol. IV (New Series), p. 101-102 Gauḍalekhamālā, page 31.

Language : Sanskrit.

Script : Old Bengali.

Matre : Anuṣṭubh.

Account : The slab of stone, containing the inscription was first found by Sir Alexander Cunningham sometime about 1879 A.D. at a place to the south of the great Mahabodhi temple of Bodh Gaya. The left side of this slab contains three figures, each in a recess, and the right side is occupied with the actual inscription. Containing four verses written in nine lines. In the catalogue of the Archaeological collections in the Indian Museum, Dr. Anderson described the three figures carved in the slab as those of three Bodhisattvas and the writing as the well-known passage, presenting Buddhist doctrine, beginning with 'ye dhamma', etc. Later researches, however, have revealed that the figure carved in the left recess is of Viṣṇu, that in the right one is of Surya and 'the figure in the middle is probably that of Bhairava', and the actual inscription records the consecration of a temple and excavation of a tank. The correct reading of the Text, along with its explanation was first published by Sri Nilmani Chakravarti

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in the Journal and proceedings of the Asiatic Society of Bengal.

Mahābodhi Inscription (Keśaba-praśasti)

Text

ॐ

1. चम्प(म्पे)शायतने रम्ये उज्ज्वलस्य शिलाभिदः ।

के-

2. शवाख्येन पुत्रेण महादेवश्चतुर्म्मुखः ॥१॥

श्रेष्ठाना-

3. मेव मल्लानां महाबोधि-निवासिनां ।

स्नातक-

4. म्प्रजयास्तु (?) श्रेयसे प्रतिष्ठापितः ॥२॥

पुष्करि-

5. ण्यत्यगाधा च पूता विष्णुपदीसमा ।

वितये-

6. न सहस्रेण द्रम्माणां खानिता सतां ॥३॥

7. षड्विंशतितमे वर्षे धर्म्मपाले महीभुजि ।

8. भाद्रबहुलपञ्चम्यां सूनोर्भास्क-

9. रस्याहनि ॥४॥

Translation

Verses 1-2 : In the beautiful place of worship entitled Campaśa (or Campeśa), the four-faced Lord Śiva has been established for the welfare of greatest warriors (superior monks,) residing in Mahābodhi, (as also of graduates and of all persons) by Keśaba, the son of sculptor Ujjala.

Verse 3 : For the benefit of noble-souled persons, a

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deep lake, resembling the Ganges in purity has, also, been excavated by him at a cost of three thousand Dramma (coins).

Verse 4 : (This has been done) on the fifth day of the dark fortnight, (which was a) Saturday in the 26th year of kingdom of Dharmapāla, the ruler of the earth.

Notes

The inscription, though poor in literary merits is of supreme importance to students of religious history. By recording the consecration of a temple, dedicated to Lord Śiva at Mahābodhi, regarded as the greatest place of pilgrimage of Buddhists, it throws much light on the policy of religious toleration, pursued by Dharmapāla.

Verse 1—The term 'आयतन' refers either to a place of worship. The place of worship, in which the image of Śiva was placed was known as चम्पश वा चम्पेश. The image of Śiva referred to in the inscription was possibly a phallic one ; it was a phallus, with four faces painted on top. The phallic image of four-faced Śiva has been described in the Mahābharata (Anuśāsanaparva, 17/,76).—चतुर्म्मुखो महालिङ्गचारुलिङ्गस्तथैव च ।

Verse 2—The term 'मल्ल' means a boxer—a warrior. It may refer also to Buddhists, leading monastic life because he has to wage constant war against sense organs.

The reading 'स्नातकम्प्रजयास्तु' conveys no meaning. It

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may be a misrepresentation for 'स्नातकानाम्प्रजानाञ्च. In that case it may mean 'of graduates and of all'. The term ''स्नातक' refers to one, who has acquired knowledge in the Vedas, and has been permitted by his teacher to enter into the second stage of life. The meaning of the word 'प्रजा' is people. The consecration of temple and excavation of lake are for the benefit of persons, rich in bodily strength (मल्ल), mental faculty (स्नातक) and men of ordinary run.

Verse 3—During the regime of Dharmapāla the coins known as 'द्रम्म' were legal tenders. In Lilāvatī, Bhaṣkarācārya has mentioned these types of coins. Twenty Barāṭakas (Kaḍi) made one Kākiṇī (Paysā), four Kākiṇīs make one Paṇa (ānnā), sixteen Paṇas make one Dramma (Rupee) and sixteen Drammas one Niṣka (mohur).

'वराटकानां दशकद्वयं यत् सा काकिनी ताश्च पणाश्चतस्रः ।
ते षोडश द्रम्म इहावगम्यो द्रम्मैस्तथा षोडशभिश्च निष्कः ॥

No.—18. Monghyr Copper-plate grant of Devapāla

Place : Monghyr, Bihar

Ref : Asiatic Researches, Vol. I, pp. 123-130 and 142, Indian Antiquary, Vol. XXI, pp. 254-257 Gauḍalekhamālā, pp. 35-40

Language : Sanskrit

Script :

Metre : Verses 1, 7, 8, 13, 14—Śārdūlavikrīrita ; Verse 2—Praharṣiṇī ; Verse 3—Vaṃśasthavil ; Verse 4—

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Upajāti ; Verse 5—Indravajrā ; Verse 6—Aupacchandasika ; Verse 9—Āryā ; Verse 10—Harinī ; Verse 11—Āryā ; Verse 12, 15—Rahoddhatā.

Account : The Copper-plate was first discovered by Cornel Watson in Monghyr on 1780 A. D. A lithograph of the deed, inscribed in the plate was published in Asiatic Researches, Vol I. Subsequently, the reading of the inscription, as deciphered by Prof. Keilhorn appeared in Vol. XXI of Indian Antiquary

Text

The Monghyr Copper-plate Inscription of Devapāladeva

1. ॐ स्वस्ति ॥

सिद्धार्थस्य परा(र्थ)-सुस्थिर-

2. मतेः सन्मार्गमभ्यस्यतः

सिद्धिः सिद्धिम-

3. नुत्तराम्भगवतस्तस्य प्रजासु क्रियात् ।

यस्त्रैधातुक-सत्त्व-सिद्धिपदवीरत्युग्र-वीर्य्योदया-

ज्जित्वा निर्वृति-

4. माससाद सुगतः सर्व्वार्थ-भूमीश्वरः ॥ १

सौभाग्यन्दधदतुलं श्रियः सपत्न्या

गोपालः पतिरभवद्वसु-

5. न्धरायाः ।

दृष्टान्ते (सुविनयिनां ?) सुराज्ञि यस्मिन्

श्रद्धेयाः पृथुसगरा(दयो)प्यभूवन् ॥ २

विजित्य येनाजलधेर्वसुन्ध-

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6. रां

विमोचिता मोघ-परिग्रहा इति ।

सवाष्पमुद्वाष्प-विलोचनान् पुन-

र्व्वनेषु बन्धून् दद्द(शु)र्मतङ्गजाः ॥ 3

च-

7. लत्खनन्तेषु बलेषु यस्य विश्वम्भराया निचितं रजोभिः ।

पादप्रचारक्षममन्तरीक्षं विहङ्गमानां सुचिरं बभूव ॥ 4

8. शास्त्रार्थभाजा चलतोऽनुशास्य वर्णान् प्रतिष्ठापयता स्वधर्म्मे ।

श्रीधर्म्मपालेन सुतेन सोऽभूत् स्वर्गस्थितानामनृणः

9. पितॄणाम् ॥ 5

अचलैरिव जङ्गमैर्यदीयैर्व्विचलद्भिर्द्विरदैः कदर्थ्यमाना ।

निरुपप्लवमम्बरं प्रपेदे श-

10. रणं रेणुनिभेन भूतधात्री ॥ 6

केदारे विधिनोपयुक्त-पयसां गङ्गासमेताम्बुधौ

गोकर्णादिषु चाप्यनु-

11. ष्ठितवतां तीर्थेषु धर्म्म्याः क्रियाः ।

भृत्यानां सुखमेव यस्य सकलानुद्धृत्य दुष्टानिमान्

लोकान् सा-

12. धयतोनुषङ्ग-जनिता सिद्धिः परत्राप्यभूत् ॥ 7

तैस्तैर्द्दिग्विजयावसान-समये सम्प्रेषितानां परैः

स-

13. त्कारैरपनीय खेदमखिलं स्वां स्वां गतानां भुवम् ।

कृत्यम्भावयतां यदीयमुचितं प्रीत्या नृपाणामभूत्

सो-

14. त्कण्ठं हृदयं दिवश्च्युतवतां जातिस्मराणामिव ॥ 8

श्रीपरबलस्य दुहितुः क्षितिपतिना राष्ट्रकूट-तिलकस्य ।

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15. रण्णादेव्याः पाणिर्जगृहे गृहमेधिना तेन ॥ 9
धृततनुरियं लक्ष्मीः साक्षात् क्षितिर्नु शरीरिनी
किमवनिपतेः
16. कीर्त्तिमूर्त्ताऽथवा गृहदेवता ।
इति विदधती शुच्याचारा वितर्कवतीः प्रजाः
प्रकृति-गुरुभिर्या शुद्धान्तं गुणै-
17. रकरोदधः ॥ 10
श्लाघ्या पतिव्रतासौ मुक्ता-रत्नं समुद्र-शुक्तिरिव ।
श्रीदेवपालदेवं प्रसन्न-वक्त्रं सूतमसूत ॥ 11
18. निर्म्मलो मनसि वाचि संयतः काय-कर्म्मणि च यः स्थितः शुचौ ।
राज्यमाप निरुपप्लवं पितुर्वोधिसत्त्व इव
19. सौगतं पदम् ॥ 12
भ्राम्यद्भिर्विजय-क्रमेण करिभि(ः स्वा)मेव विन्ध्याटवी-
मुद्दाम-प्लवमान-वाष्प-पयसो दृष्टाः पुनर्बान्ध-
20. वाः ।
काम्बोजेषु च यस्य वाजि-युवभिर्ध्वस्तान्य-राजौजसो
हेषामिश्रित-हारि-हेषितरवाः कान्ताश्चिरं वीक्षिताः ॥ 13
21. यः पूर्व्वं बलिना कृतः कृत-युगे येनागमद्भार्गव-
स्त्रेतायां प्रहृतः प्रिय-प्रणयिना कर्णेन यो द्वापरे ।
विच्छिन्नः कलि-
22. ना शक-द्विषि गते कालेन लोकान्तरं
येन त्यागपथः स एव हि पुनर्विस्पष्टमुन्मीलितः ॥ 14
आ·गङ्गागम-महितात्-
23. सपत्न-शून्या-
मासेतोः प्रथित-दशास्यकेतु- कीर्त्तेः ।
उर्व्वीमावरुण-निके(त)नाच्च सिन्धो-
रालक्ष्मी-कुलभवनाच्च यो

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24. वुभोज ॥ 15.
स खलु भागीरथी-पथ-प्रवर्त्तमान-नानाविध-नौवाटक-सम्पादित-सेतुवन्ध-(नि)हित-शैलशिखर-श्रे-

25. णी-विभ्रमान् निरतिशय-घन-घनाघन-घट्टा(टा)-श्यामायमान-वासरलक्ष्मी-समारब्ध-सन्तत-जलदसमय-स

26. न्देहात् उदीचीनानेक-नरपति-प्राभृतीकृता-प्रमेय-हय-वाहिनी-खरखुरोत्खात-धूलीधूसरित-दि-

27. गन्तरालात्। परमेश्वर-सेवा-समायाता-शेष-जम्बूद्वीप-भूपाल-पादात-भर-नमदवनेः। श्रीमुद्गगिरि-समावा-

28. मित-श्रीमज्जयस्कन्धावारात् परमसौगत-परमेश्वर-परम-भट्टारक-महाराजाधिराज-श्रीधर्म्मपालदेव-

29. पादानुध्यातः परमसौगतः परमेश्वर(:) परमभट्टारको महाराजाधिराज-श्रीमान् देवपालदेव(:) कुशली

30. श्रीनगरभुक्तौ क्रिमिला-विषयान्तःपाति-स्वसम्बन्धाविच्छिन्न-तलोपेत-मेषिका-ग्रामे समुपगता-

31. न् सर्व्वानेव राणक। राजपुत्र। अमात्य। महाकार्त्ताकृतिक। महादण्डनायक। महाप्रतीहार। महासा-

32. मन्त। महादौःसाध। साधनिक। महाकुमारामात्य। प्रमातृ। सरभङ्ग। राजस्थानीय। उपरिक। दाशा-

33. पराधिक। चौरोद्धरणिक। दाण्डिक। दाण्डपाशिक। शौल्किक। गौल्मिक। (क्षे)त्रप। प्रान्तपाल। कोट्टपाल(।)

34. खण्डर(क्ष)। तदायुक्तक। विनियुक्तक। हस्त्यश्वोष्ट्र(व)ल-व्यापृतक (।) किशोर-व(ड)वा-गोमहिषाजाविकाध्यक्ष। दूत-प्रैषणि-

35. क। गमागमिक। अभित्वरमाण। विषयपति। तरपति। तरिक गौड-मालव-खश-हूण-कुलिक-कर्णाट-ला(टचा)ट-भाट-

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36. सेवकादीन् अन्यांश्चाकीर्त्तितान् स्वपादपद्मोपजीविनः प्रतिवासिनश्च ब्राह्मणोत्तरान् महत्तर-कुटुम्बि-पुरोगमेदा-

37. न्ध्रक-चण्डाल-पर्य्यन्तान् (स-)माज्ञापयति । विदितम-

38. स्तु भवतां यथोपरिलिखित-मेषिकाग्रामः स्वसी-

39. मा-तृणयूति-गोचरपर्य्यन्तः सतलः सोद्देशः साम्रमधूकः सजलस्थलः समत्स्यः सतृणः सोपरिकरः सदशा-

40. पराधः (?) सचौरोद्धरणः परिहृत-सर्व्वपीडः। अचाटभट-प्रवेशोऽकिञ्चित्-प्रग्राह्यो राजकुलीय-(समस्त)-प्रत्यायसमे-

41. तो भूमिच्छिद्रन्यायेनाचन्द्रार्क-क्षिति-समकालः पूर्व्वदत्त-भुक्त-भुज्यमान-देवब्रह्म-देयवर्जितो मया मातापित्रोरात्मनश्च पू-

42. ण्य-यशोभिवृद्धये वेदार्थविदो यज्वनो भट्टविश्वरातस्य पौत्राय विद्यावदात-चेतसो भट्ट-श्रीवराहरातस्य पुत्राय ।

43. पदवाक्यं-प्रमाण-विद्या-पारङ्गताय । औपमन्यव-सगोत्राय । आश्वलायन-सब्रह्मचारिणे भट्टप्रवर-वी(हे) करात-मिश्राय

44. शासनीकृत्य प्रतिपादितः (।) यतो भवद्भिः सर्व्वैरेव भूमेर्दानफल-गौरवादपहरणे महानरकपात-भयाच्च दानमि-

45. दमनुमोद्य पालनीयम् प्रतिवासिभिः क्षेत्रकरैश्चाज्ञा-श्रवण-विधेयै-र्भूत्वा समु(चि)त (करहिरण्य)ा-देयादि-सर्व्व-प्रत्यायोपन-

46. यः कार्य्य इति (।) सम्वत् ३३ मार्ग-दिने २१ ।
तथा च धर्म्मानुशासन-श्लोकाः ।
सर्व्वानेतान् भाविनः पार्थिवेन्द्रान्

47. भूयोभूयः प्रार्थयत्येष रामः ।
सामान्योऽयं धर्म्मसेतुर्नृपाणां
काले काले पालनीयः क्रमेण ॥ (16)
बहुभिर्वसुधा

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48. दत्ता राजभिः सगरादिभिः (।)

यस्य यस्य यदा भूमिः तस्य तस्य तदा फलं ॥

स्वदत्ताम्परदत्ताम्वा यो हरेत वसु-

49. न्धराम् ।

स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ 17..

इति कमलदलाम्बु-विन्दुलोलां

श्रियमनुचिन्त्य मनुष्य-

50. जीवितञ्च ।

सकलमिदमुदाहृतञ्च बुद्धा

न हि पुरुषैः परकीर्त्तयो विलोप्या(ः) ॥ 18.

श्रेयोविधावुभय-(व)ंश-वि-

51. शुद्धि-भाजं

राजाकरोदधिगतात्मगुणं गुणज्ञः ।

आत्मानुरूप-चरितं स्थिरयौवराज्यं –

श्रीराज्यपालमि-

52. ह दूतकमात्मपुत्रं ॥ 19.

Translation

May the attainment of end of Supreme Lord Siddhārtha, having mind absorbed in contemplation of doing good to others and following the path of religion,-Siddhārtha, who attained salvation by conquering the road to success adopted by ordinary men (denizens of the three regions) and who is the lord of all facts and lands—confer on his devotees supreme success.

Verse 2 : The ruler of earth, co-wife to the goddess

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of fortune, Gopāla by name was highly fortunate ; this, good king,—an ideal to modest men—protecting the earth, even such lords as Pṛthu, Sagara and others became believable personalities.

Verse 3: Conquering the earth, extending upto the ocean, he did set free (his) elephants, considering them as superflous possessions ; and these tuskers with tear met in forest-tracts their relations, having tearful eyes.

Verse 4: During the march of innumerable soldiers of this king, the skies, being over-laden with dust of earth remained, for long, a place fit to traverse on foot for birds.

Verse 5: By his son Dharmapāla, scrupulously following Sāstric injunctions and engaging the different erring castes in their respective duties by commands, he (Gopāla) became free from debt payable to his departed fore-fathers.

Verse 6: Mother Earth, being troubled by roaming tuskers, resembling moving mountains of Dharmapāla took shelter in peaceful heavens assuming the form of dusts.

Verse 7: The employees of this king, engaged in rendering the regions peaceful by extirpating the wicked duly employed the waters in Kedāra and confluence of the Ganges and the Ocean and performed religious observances in such places of pilgrimage as Gokarṇa and the like, and (thus) they derived success in the next world as secondary benefit.

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Verse 8: At the end of his world-conquest, he removed the entire distress of kings by bestowing choicest and best presents and sent them to their respective kingdoms; going back to their own lands, they thought of the laudable deed of the sovereign and had their hearts anxious, like those of fallen beings, remembering previous births due to love (for Dharmapāla).

Verse 9: Entering into the life of a house-holder that ruler of earth married Raṇṇādevī, daughter of Śriparavala,—the foremost of the Rāṣṭrakūṭas.

Verse 10: 'Is this lady an embodiment in human form of royalty or earth itself, put into human shape or an incarnation of the king's fame or the presiding deity of his house hold—creating these doubts in the minds of his subjects, she (Raṇṇādevī) of pure conduct defeated with her really great virtues the whole harem.

Verse 11: Like Oysters producing pearls and gems, Raṇṇādevī,—a praise-worthy and devoted wife, gave birth to son Devapāladeva of pleasing countenance.

Verse 12: Like Buddha attaining enlightenment, that son (Devapāladeva)—clear in mind, restrained in speech and addicted to pure physical works—attained his father's peaceful kingdom.

Verse 13: While roaming, in course of conquest of the quarters, the elephants of this monarch, who took away the glory of other kings were united with their relations,

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flooded with rushing tears (of joy); and the young steeds gazed for long at the mares, who had their pleasing notes mixed up with (shrill) sounds (of horses) in the land of Kāmboja.

Verse 14 : That self same path of self-denial which was first constructed in golden age by Bali and adopted in silver-age by Parasurama and rebuilt in later copper-age by loving Karṇa, but was wiped away in Iron age after the death of Vikramāditya (the enemy of the Śakas)—was again clearly brought inro light by him.

Verses 15 : He enjoyed the earth, extending from the unparalleled mountain, honoured by appearance of the Ganges to the bridge, proclaiming Rāma's fame and from the abode of Varuṇa,—the (western) ocean to the residing place of Goddess of fortune,—the (eastern) Sea.

From the Victory-camp, situated in Mudgagiri,—camp, in which misapprehension of series of mountain-peaks is caused by bridge, formed with multitude of fleet, proceeding in the channels of Bhāgīrathi,—doubt as to the constant presence of rainy-season is produced by lusture of the day, darkened by extremely dense array of mighty tuskers,—spaces of quarters are rendered brown by dusts, raised by pointed hoofs, belonging to immeasurable cavalry, presented by numerous kings of the North and the land-level is lowered by weight of armies of rulers of the entire group of Jambu islands, come to wait upon His

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Excellency,—His revered Highness Supreme Lord, staunch Budddhist Mahārājādhirāja—Devapāladeva, ever remembering (the feet) of devout Buddhist, paramount monarch right honourable Mahārājādhirāja Dharmapāladeva being in good health commands all employees depending on royal favour, present in the village of Meṣikā, endowed with groves and enjoying continued special prosperity, situated in the Viṣaya named Krimilā within the Bhukti of Śrinagara, such as king, prince, minister, Inspector-General of Intelligence Branch, Commander-in-chief, Aidedecamp, tributary chief, principal gate-keeper, member in charge of store, minister in-charge of princes, Advisor, officer enjoying same status as the king, officer in charge of the department of religion, member in charge of detection of crimes, officer-in-charge of annihilation of theft, Judicial officer, Executive officer, man-in-charge of excise, forest official, protectors of land fit for tillage, border, fort and portions of territory (body-guard) Supervisor, special officer, superintendent of units of Elephants, Horses and Camels, official manager of young mares, cows, she-goats and sheep, member in charge of despatch of messengers, officer in charge of departure and arrival (of kings & others) (Reception officer) Courier, Heads of Viṣaya and Tara, member in charge of fleet and servants come from Gauḍa, Mālava, Karṇāṭa, Khasa and Lāta countries and Huna and Kulika stock, as well as ill-famed theives and unbelievers in

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code, as also neighbours right from Brāhmaṇas upto Caṇḍālas, including śudras, house-holders and fowlers : 'May it be known by you (all) that the village of Meṣikā, mentioned above, extending up to the preserved lawn and pasture, forming its boundary, adorned with groves and all sorts of covetable things, inclusive of mango, honey, water, land, fish, grass, over-ground right,—village, which is free from crimes being endowed with ways for prevention of theft and as such, has all hindrances to peace removed from it, to which burglars and night-rovers have no access, which is revene-free has been donated by me under royal seal including the profits accruing to royal estate, and excluding the dues, payable to Gods and Brahmins granted by us on previous occasion, enjoyed by them in past and present, for ever (for the period of duration of Moon, Sun and Earth) in order that religious merits may accrue to my parents and my humble self according to Bhumicchidranyāya to Bihekarātamiśra, of Aupamanyava gotra and Bhaṭṭa pravara, studying Āśvalāyana branch of the Vedas, proficient in Grammar and Logic, son of Śrī Varāharāta, having intellect purified by learning and grandson of Viśvarāta, sacrificer and well-versed in Vedic injunctions. It behoves you all to approve of this gift and act accordingly, taking into consideration the massive fruit accruing from gift of land and through fear of going to hell by usurping it. The neighbouring tillers of soil should

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hearing and following the proclamation make over (to the donee) the customary taxes, payables as gold and like and all other kinds of revenue.

Now follow the verses embodying the orders of righteousness.

Verse 16: This Rāma makes repeated requests to all would be rulers: this (grant of land) common bridge to piety has got to be maintained in every age.

Verse 17: Land has been donated by a number of kings beginning from Sagara ; whenever whosoever becomes the lord of earth, then the fruit (of gift) accrues to him.

Verse 18: A man, who takes back land donated by his own self or by others suffers along with his fore-fathers (in Hell) assuming the form of worms.

Verse 19: Thus considering that fortune and human-life are as unsteady as drops of water on lotus-petals and understanding all that has been said before, men should not tarnish the reputation of others (springing from gift of land).

Verse 20: The king, an appreciator of merits, engaged as announcer of this auspicious proclamation his own son crown-prince Rājyapāla, endowed with purity of both the families and possessing qualities and conduct equal to those of his own self.

Notes

Verse 1: The term 'tridātu' corresponds to 'triloka'.

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The Buddhists divide every universe into three regions, in imitation, of the Brahmanic Bhubana-traya, substituting for the physical categories (Bhu earth, Bhuva heaven and svar space) of the Brahmans, ethical categories of Desire (Kāma), form (Rūpa), and form-lessness (Arupa) which collectively are known as the 'Three Regions'.

Verse 7: Kedār—a place of pilgrimage on situated within U. P. Gokarṇa—a place of pilgrimage situated in Gujrat.

Verse 9: The Rāṣṭrakūtas claim descent from Sātyaki, a Yādava chief of North, a close associate of Kṛṣṇa famed in epic tradition. They established an empire in South India, which in the days of its greatness extended from South Gujrāt and Malwa in the north to Tanjore in the South.

Verse 14: Bali—The demon Bali made a gift of his entire kingdom to Viṣṇu, who aproached him, assuming the form of a dwarf and allowed the lord to place his third step on his head.

Paraśurama—He extirpated rhe whole race of Kṣatriyas twenty-one times and thus conquered the whole world, but subsequently renounced it.

Karṇa—The great hero of Mahābhārata fame gave away his armour and ear-ring, which he received while in mother's womb and which were his sources of strength and thus attained lasting fame.

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Śakadviṣi—Chandragupta II surnamed Vikramāditya, who ruled from A. D. 380 to 413 killed the Śaka chief, who dethroned his elder brother Rāmagupta and replaced his brother on the imperial throne.

Line 24: The description of the victory-camp is the same as found in the Khālimpur copper-plate grant of Dharmapāla.

Line 27: Charles Wilkins has identified 'Mudgagiri' with modern Monghyr.

Line 30: Śrinagara has been identified with Patna.

Line 31: Mahākārttakṛtika—Kṛta means good works and akṛta means bad works. A highest officer of the department of works and Buildings is probably signified by the term.

Mahādaṇḍanāyaka—Commander-in-chief.

Mahāpratīhāra—Protector of palace and capital, a big officer entrusted with the duty maintenance of law and order in the city.

Mahādaussādha—Possibly this is an abbreviation of Mahādaussādhika. The term 'daussādhika' means gate-keeper.

Sādhanika—Sādhana means store or treasury. Sādhanika is an officer in charge of store or treasury.

Mahākumārāmātya—a minister in charge of princes, corresponding, possibly, to a butter.

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Pramātṛ—Survey officer, who demarcates the boundaries of lands.

Sarabhanga—The meaning of the word is not clear and it is not possible to ascertain the duties of this officer. He may be a superintendent of archer soldiers or an attendant of the king in hunting excursions.

Rājasthāniya—an officer, enjoying the status of a king.

Uparika—An officer of the Revenue Department, in charge of collection of incidental extra, taxes.

Dāśāparādhika—a high official in charge of detection of ten crimes. trial of criminals and collection of fines from them. Thus practically he is a member of the revenue department. The ten crimes referred to above are theft, murder, adultery, using harsh words, falsehood, defamation, talking non-sense, avarice, bad thought and attachment for untruth.

Cauroddharaṇika—The head of a department, entrusted with the charge of collecting taxes, necessary for prevention of theft.

Dāṇḍika—Wielder of the rod of justice, an officer responsible for maintenance of law and order (Executive officer).

Dāṇḍapāśika—Officer in charge of punishment and imprisonment, i.e. Police officer.

Śaulkika—Excise official.

Gaulmika—Gulma primarily means a shrub and

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secondarily conveys the sense of forests; Gaulmika is a high officer in charge of forest and forest revenues.

Kṣetrapa—An officer of Land Department; he inspects cultivated and arable lands and maintains a proper account of them.

Prāntapāla—Protector of Border.

Koṭṭapāla—A fort is called Koṭṭa : Koṭṭapāla is a protector of a fort.

Khaṇḍarakṣa—An employee of the Defence Department ; it may also be a mistake for Angarakṣa, meaning a body-guard.

Viniyuktaka—Special officer.

Vyāpṛtaka—Superintendent.

Gamāgamika—Reception officer, in charge of arrival and departure of dignatories. It may also refer to one who ascertains the auspicious moments for undertaking journey and coming back. The term may also mean carriers of files.

Abhitvaranamāṇa—Express messenger.

Tarika—Officer in charge of boats.

Gauḍa, Mālava, Khaśa, Karṇāṭa and Lāṭa—names of conntries.

Hūṇa—The Hūṇas were a race of fierce barbarians who issued from the steppes of Central Asia. After the the dissolution of the Gupta Empire they were safely entrenched in Siālkoṭ region and Eastern Mālwa.

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Kulika— artist class.

Cāṭa—thief, Bhāṭa—a class of unbelievers in the authority of the Vedas,—possibly a class of untouchables.

Mahattara—Śūdra, Kuṭumbī—honse-holder.

Andhraka—fowler, Caṇḍāla—a class of untouchables.

Line 39: Tṛṇa-Yūti—Yūti means mixture. Tṛṇa-Yūti is protected lawn.

Satalaḥ—Tala refers to a garden or grove.

Line 40: Cāṭa—thief; Bhaṭa—criminal moving about at night.

Pratyāya—Income, Profit.

Line 43 : Pada-vakya-vidyā—Vyākaraṇa; Pramāṇa-Vidyā—Nyāya.

Line 51 : The existence of a crown-prince named Rājyapāla is not known from any other source. It is possible that after occupying the imperial throne the crown-prince Rājyapāla assumed the name of Vigrahapāla I.

No.—19. Ghoṣrāvāñ Rock-Inscription of the Time of Devapāla : Viradeva-Praśasti

Place : Village Ghoṣarāvāñ near Bihar Sherif, Dist. Gaya, Bihar.

Ref. : J. A. S. B. Vol. XVII, Part I, pp. 492-501 Indian Antiquary. Vol. XVII, pp. 307-312 Gauḍalekhamālā pp. 46-50.

Metre : Verses 1, 3, 4, 5, 6, 7, 9, 11, 12, 13, 15—Vasantatilaka.

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Verses 2, 10, 14—Śārdulavikrīḍita.

Verses 8—Indravajrā.

Verse 16—Mandākrāntā.

Language : Sanskrit.

Script : Old Bengali.

Account : The stone-slab, containing the inscription was recovered by Capt. M. Kittoe on March 30, A.D. 1848 in the village of Ghoṣrāvān̄, seven miles south-east of the town of Bihar Sherif. It embodies an eulogy in favour of the Buddhist monk Vīradeva. The reading of this inscription, as deciphered by Dr. Ballantine was published in the Journal of Asiatic Society. Subsequently another reading, which was aecepted as the correct one was deciphered by Prof. Keilhorn and published in Indian Antiquary. The Inscription reveals the state of education, conducted in Buddhistic pattern during the regime of Devapāla.

(Taken from Gauḍalekhamālā)

Text

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1. श्रीमानसौ जयति सत्वहित-प्रवृत्त-
सन्मानसाधिगत-तत्त्वनयो मुनीन्द्रः ।
क्लेशात्मनां दुरित-नक्र-दुरासदान्तः
संसार-सागर-समुत्त-

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2 रणैकसेतुः ॥ 1
अस्यास्मद्गुरवो बभूवुरबलाः सम्भूय हर्त्तुं मनः
का लज्जा यदि केवलो न बलवानस्मि त्रिलोकप्रभौ ।
इत्यालोचयते-
3. व मानसभुवा यो दूरतो वर्ज्जितः
श्रीमान् विश्वमशेषमेतदवताद्बोधौ स वज्रासनः ॥ 2
अस्त्युत्तरापथ-विभूषण-भूतभूमि-
र्देशोत्तमो न-
4. गरहार इति प्रतीतः ।
तत्र द्विजातिरुदितोदित-वंशजन्मा
नाम्नेन्द्रगुप्त इति राजसखो बभूव ॥ 3
रज्जेकया द्विजवरः स गुणी गृ-
5. हिण्या
युक्तो रराज कलया (ऽ) मलया यथेन्दुः ।
लोकः पतिव्रतकथा-परिभावनासु
संकीर्त्तनं प्रथममेव करोति यस्याः ॥ 4
ताभ्यामजा-
6. यत सुतः सुतरां विवेकी
यो बाल एव कलितः परलोक-बुद्धया ।
सर्व्वोपभोग-सुभगेऽपि गृहे विरक्तः
प्रव्रज्यया सुगत-शासनमभ्युपे(पै)-
7. तुम् ॥ 5
वेदानधीत्य सकलान् कृतशास्त्रचिन्तः
श्रीमत्कणिष्कमुपगम्य महाविहारम् ।
आचार्य्यवर्य्यमथ स प्रशम-प्रशस्यं
सर्व्वज्ञशान्तिमनुगम्य

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8. तपश्चचार ॥ 6

सोऽयं विशुद्धगुण-सम्भूत-भूरिकीर्त्तिः

शिष्योऽनुरूप-गुणशील-यशोऽभिरामः ।

बालेन्दुवत् कलिकलङ्क-विमुक्तकान्ति-

र्वन्द्यः

9. सदा मुनिजनैरपि वीरदेवः ॥ 7

वज्रासनं वन्दितुमेकदाऽथ

श्रीमन्महाबोधिमुपागतोऽसौ ।

द्रष्टुं ततोऽगात् सहदेशि-भिक्षून्

श्रीमत् यशोवर्म्म-

10. पुरं विहारम् ॥ 8

तिष्ठन्नथेह सुचिरं प्रतिपत्तिसारः

श्रीदेवपाल-भुवनाधिप-लब्धपूजः ।

प्राप्तप्रभः प्रतिदिनोदय-पूरिताशः

पूषेव दारित-

11. तमःप्रसरो रराज ॥ 9

भिक्षोरात्मसमः सुहृद्भुज इव श्रीसत्यबोधेर्निजो

नालन्दा-परिपालनाय नियतः संघस्थितेर्य स्थितः ।

12. येनैतौ स्फुटमिन्द्रशैल-मुकुट-श्रीचैत्य-चूडामणी

श्रामण्यव्रत-सम्वृतेन जगतः श्रेयोऽर्थमुत्थापितौ ॥ 10

नालन्दया च परिपालितयेह सत्या

श्रीम-

13. द्विहार-परिहार-विभूषिताङ्गया

उद्भासितोऽपि बहु-कीर्त्तिबधू-पतित्वे

यः साधु साधुरिति साधुजनैः प्रशस्यः ॥ 11

चिन्ताज्वरं शमयताऽर्त्तजन-

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14. स्य दृष्ट्या

धन्वन्तरेरपि हि येन हतः प्रभावः ।

यश्चेप्सितार्थ-परिपूर्ण-मनोरथेन

लोकेन कल्पतरु-तुल्यतया गृहीतः ॥ 12

तेनैतद-

15. त्र कृतमात्ममनोवदुच्चै-

र्वज्रासनस्य भवनं भुवनोत्तमस्य ।

सञ्जायते यदभिवीक्ष्य विमानगानां

कैलास-मन्दर-महीधर-शृङ्ग-शङ्का ॥ 13

सर्व्व-

16. स्वोपनयेन सत्त्वसुहृदामौदार्य्यमभ्यस्यता

सम्बोधौ विहितस्पृहं सह गुणैर्विस्पर्द्धि वीर्य्यन्तथा ।

अत्रस्थेन निजे निजाविह बृहत् पुण्याधिकारे-

17. स्थिते

येन स्वेन यशोध्वजेन घटितौ वंशावुदीचीपथे ॥ 14

सोपानमार्गमिव मुक्तिपुरस्य कीर्त्ति-

18. मेतां विधाय कुशलं यदुपात्तमस्मात् ।

कृत्वादितः सपितरं गुरुवर्गमस्य

सम्बोधिमेतु जनराशिरशेष एव ॥ 15

यावत् कूर्म्मो जलधिवलयां भूतधात्रीं विभर्त्ति

ध्वान्तध्वंसी-

19. तपति तपनो यावदेवोग्ररश्मिः ।

स्निग्धालोकाः शिशिरमहसा यामवत्यश्च यावत्

तावत् कीर्त्तिर्जयतु भुवने वीरदेवस्य शुभ्रा ॥ 16

Translation

Verse 1.—May the prosperous mendicant-chief, master-

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ing codes of conduct by noble mind, engaged in contemplation of doing good to all and serving as the bridge to cross the ocean of world, inaccessible by crocodiles in the shape of sin for agonized beings be victorious.

Verse 2.—'Our superiors were baffled in their collective attempt to disturb his mind,—there is nothing to be ashamed of if I cannot show my strength to this lord of the three worlds'—reflecting thus did cupid leave Buddha (sitting on the diamond throne) from a distance ; may the prosperous lord, contemplating under Bodhi-tree protect the entire universe.

Verse 3.—There was a country, named Nagarahāra,—the best of all countries, the ornament of the whole North ; there lived a twice-born, sprung in a highly noble family, Indragupta, by name,—a friend of the monarch.

Verse 4.—That meritorious notable Brāhmiṇ shone, attended with his consort Rajjekā by name, like the moon, united with its clear digit; in discussions of stories, concerning devoted wives people pronounced her name first.

Verse 5.—From them was born the highly discriminating son, who developed a distaste for home, though charming due to presence of all sorts of objects of enjoyment, and even in childhood, being seized by thought for the next world made up his mind to follow the path of Sugata by renunciation.

Verse 6.—Having studied all the Vedas and acquiring

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mastery over all the branches of science he reached the prosperous monastery of Kaṇiṣka, and practised austerities under the guidance of Sarvaṅgaśānti,—the chief preceptor, praise-worthy due to his control over wrath (and other base instincts).

Verse 7.—The disciple Vīradeva charming due to possession of quality, conduct and fame, equal to those of his preceptor, who amassed great reputation, springing from pure merits, and having grace, freed from infamy, common in Iron Age, and thus resembling the new moon was respected even by ascetics.

Verse 8.—Some day he reached the tree of enlightenment to offer respect to the diamond-throne ; then he went to the monastery of Yaśovarmapura to see the monks of his native country.

Verse 9.—For a long period Vīradeva resided in that monastery and acquiring high reputation and being honoured by the ruler of the Earth, Devapāla, shone like the lustrous Sun pervading the quarters by its daily rise and thus dispelling massive darkness.

Verse 10.—Restrained Vīradeva,—a friend, as dear as their own selves to monks, like own arm to Satyabodhi, (the director of Nalanda) was placed in charge of Nālandā for the preservation of dignity of monkery ; adopting monastic vow, he for the well-being of the world constructed two places of worship on Indraśaila, which were like crest-jewels on crown.

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Verse 11—By rendering protection to Nālandā, decorated with precints in the shape of prosperous monastries, he shone, being the lord of multitudes of wives in the shape of massive reputiation; yet did nobles shower profuse commendation on him.

Verse 12.—He allayed the affliction, springing from anxious thoughts of the distressed by his glance, and thus repelled the power of Dhanvantari; people with their desires fulfilled by attainment of coveted objects considered him as a wish-fulfilling tree.

Verse 13—At this place he did construct a building, dedicated to the diamond-throne, the most notable in the world,—a building, resembling his mind in elevation. Seeing it the birds erroneously took it for the peaks of the Kailasa and Mandara mountains.

Verse 14.—He donated his last farthing, transfused magnanimity into all beings, whom he considered as his friends,—created in them a craving for enlightenment and imparted spiritual power, vying with other qualities. While residing here he occupied a great and holy office and thereby fastened to two poles in the shape of two families of the North the flag of his fame.

Verse 15.—May all persons, beginning from the superiors of Vīradeva, including his parents receive enlightenment through merits, accrued from construction of this temple,—the stair-case to the eity of salvation.

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Verse 16.—May the white reputation of Vīiradeva thrive in world,—so long as the great tortoise bears the burden of the Earth, encircled by ocean,—the hot-rayed sun shines dispelling darkness and nights bestow gratuitously refreshing lights of the cool-rayed moon.

Notes

Verse 1.—Kleśātmanām—The word 'kleśa' refers to the five causes of agony, mentioned in the Yoga system of Philosophy. They are: avidyāsmitā-rāgadveṣābhinibeśāḥ pañca kleśāḥ (quoted in Gauḍalekhamālā).

Verse 2.—Vajrāsana—This is a name of Lord Buddha. It also refers to the diamond-throne raised on the platform, supporting the holy tree of enlightenment. "The platform or terrace which supported the holy Pippal tree was called Bodhimaṇḍa or 'the ornament of the Bodhi tree', and on it was raised the famous Vajrāsana or diamond throne, in commemoration of the spot on which Śākya Sinha had obtained Buddhahood after sitting in meditation for six years" (quoted in Gauḍalekhamālā from Cunningham's Archaeological Survey Report, Vol. III, p. 80).

Verse 3.—Nagarahāra—A town situated near Jālālāvad in Afganisthan (Cunningham's Ancient Geography of India).

Verse 6.—The monastery of Kaṇiṣka was situated to the west of Kaṇiṣka—stūpa, the remains of which have been discovered in the outskirts of the city of Peshwar.

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(quoted from Gauḍalekhamālā). Praśama—The term means control over anger (and other base instincts). Cf. Praśamaḥ Krodopaśāntiriti—Mallinatha's commentary on Kirātārjunīya.

Verse 8.—Dr. Hultz has identified the village of Ghoṣatāvāñ with Yaśovarmapura. According to Cunningham, Yaśovarmapura is idential with Bihar Sherif. (Quoted from Gauḍalekhamālā).

Verse 10.—Satyabodhi—It is possible that a monk of this name was director of the great monastery of Nālandā before Vīradeva. Cf. 'Satyabodhi may have been Viradeva's predecessor at Nālandā,—Dr. Hultz. The term may also refer to the holy tree of enlightenment.

Indraśaila—This is but another name of the town of Bihar.

Caitya—Place of worship, place of sacrifice.

Verse 11.—In this verse, fame has been imagined as the spouse of Vīradeva. By affording protection to the monastery of Nālandā, he amassed voluminous reputation, and thus was wedded to a number of ladies, but still, for his impartial attitude, he was praised highly by nobility.

Parihārā—The term signifies the sense of 'precints of a village, used as pastures'. Cf. 'Dhanuśsataṁ parihāro grāmasya syāt samantataḥ,—Manusamhitā (quoted in Gauḍalekhamālā). The town of Bihar had for its environs monasteries.

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Verse 14.—Upanaya—In copper-plate grants the term is used in the sense of 'endowment.'

Verse 15.—Kīrtti—Primarily it refers to fame, and secondarily to a temple. Vide Abhidhāna-Cintāmani of Hemachandra (quoted from Gauḍalekhamālā).

No.—20. Gaya Stone Inscription of the time of Nayapāladeva (1038-1055 A.D.)

Place : Gaya, Bihar.

Ref. : Archaological Survey Report, Vol. III. pl. XXXII. J.A.S.B., 1900, pp. 190-195. Gauḍalekhamālā, pp. 110.

Language : Sanskrit.

Matre : Verses 1, 4 17—Vasantatilaka; 2, 3, 8, 9, 10, 11, 13, 18—Śārdulavikrīḍita; 5, 6—Vaṁśasthavila; 12—Śikhariṇī; 14, 19—Rathoddhatā; 15—Jagatī; 16—Akṣarāvatī; 20—Anuṣṭubh; 21—Upajāti.

Account : The Kṛṣnadvārikā temple, which is found, at present, at Gaya was constructed some 150 years back by Sri Damodarlall Dhokri. The temple was constructed at the site of an old temple, as is evident from a stone-tablet containing an Inscription, fixed at its gate. A facsimile of the Inscription was published in Archaological Survey Report by Cunningham. Subsequently its reading, as deciphered by Sri Manomohan Chakravarti appeared in J.A.S.B. 1900. The Inscription occupies a space, measur-

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ing 2′4″ × 1′ in the tablet. The eulogy, contained in it was composed by one Sahadeva, who was also a veterinary physician at the time of Nayapāladeva.

(Taken from Gauḍalekhamālā)

Text

1. ॐ नमो भगवते वासुदेवाय ॥
उन्निद्र-नीलकमलाकर-काय-कान्तिः
स्वर्णाभिराम-रुचिर-द्युति-पीतवासाः ।
उद्भास्यमान इव चञ्चलया घनौघो
विष्णुः श्रियाद्वय-वरेण युनक्तु युष्मान् ॥ 1

2. व्यानिर्म्मीय समस्तवस्तु-सुखिनो विप्रान् प्रजानां पति-
र्यामध्यास्त इवात्मनैव परितो मूर्त्ति-प्रपञ्चं दधत् ।
उत्तुङ्गैः शरदभ्र-शुभ्र शुचिभिः सौधैः कृतालङ्कृति-
र्म्मोत्तद्वारमनर्ग्गलं ज-

3. गति सा श्रीमद्रूया गीयते ॥ 2
वेदाभ्यास-परायण-द्विजगणोद्गीर्णोग्र-पाठक्रमा-
दुच्चैरुच्चरित-ध्वनिव्यतिकरैर्यत्रावधार्या गिरः ।
किञ्चाजस्रित-होम-धूमपटल-ध्वान्तावृतौ साम्प्रतं
धर्म्मो-

4. यत्र महाभयादिव कलेः कालस्य सन्तिष्ठते ॥ 3
अत्यादृतैर्ग्गुणनयैरुरुनीलपद्मा-
निश्च्छद्म-सद्मनि सतां सुकृताभिमर्शे ।
नीहार-हार-शरदिन्दुविबुद्ध-कुन्द-
सन्दोह-सुन्दर-महाद्विजराज-वंशे ॥ 4

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5· अजातलक्ष्म-द्विजराज-शेखरः
समन्ततो भूरि-विभूति-भूषणः ।
वभूव धन्यो गिरिराज-पुत्रिका-
प्रियोपमेयः परितोष-संज्ञकः ॥ 5
अनन्य-सामान्य-दिगन्त-मन्दिरैः
त्रिवर्ग्ग-संसर्गि-गुणा-
6. श्रयैर्जगत् ।
शरत्-सुधाधाम-गभस्ति-तस्करैः
समन्ततो यस्य यशोभिरावृतम् ॥ 6
द्विजवर-विनता-नन्दन-निरन्य-गतिकः समाश्रितो लक्ष्म्या ।
तस्य तदनु तनु-जन्मा मुररिपुरिव शूद्रको भूतः ॥ 7

7· दूरोद्यात-शरत्सुधानिधि-सुधा-कुन्दाभिरामच्छवि-
च्छायैश्च्छन्नमभूद् यशोभिरभितो यस्य त्रिलोकी-तलम् ।
कर्पूरैरिव पूरितं मलयजक्षोदैरिवालेपितं
क्षुब्ध-क्षीर-पयोधि-तुङ्गलहरी-लेहैरिवाप्ला-
8. वितं ॥ 8
सत्यं धर्म्म-सुते स्थिरत्वमचले गाम्भीर्य्यमम्भोनिधौ
वह्वाश्चर्य्यगुणा मतिः सुरगुरौ तेजस्विता भास्वति ।
एते सन्ति गुणाः पृथक् परमुदञ्चद्भिर्जिगीषा-रसै-
र्व्विश्वादित्यमजीजनत् सुत-
9. मसावेभिः समस्तैः श्रितम् ॥ 9
यस्तापान्तकरः सुधानिधिरिवापूर्णः कलानां गणै-
र्यस्तुङ्गाभ्युदयाश्रितो रविरिव प्रौढः प्रतापोदयः ।
प्रत्यन्तःकरणाभिवाञ्छित-फलाजस्र-प्रदानश्रिभिः
श्लिष्टो

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10. जङ्गमकल्पवृक्ष इव यो जातः समस्तार्थिनाम् ॥ 10

दोर्द्दण्डद्वय-चण्डविक्रम-कशा-दिग्वाजि-शौर्य्याद्भुत-

क्रीडोन्मूलित-वारिवर्ग-विपिनः प्रौढः प्रतापारुणः ।

वार्य्यालीषु यथाऽधिरापदि त(था) प्रव्य-

11. क्त-धैर्य्यक्रमः

किञ्च प्राकृत-सर्व्वगर्व्व-विमुखः सम्पत्स्वनल्पास्वपि ॥ 11

श्रियान्यव्यासङ्गो विसदृश-समाचार-विकलो

जनो मद्येनेव स्खलनमुपहासञ्च भजते ।

इयं सा यस्य श्रीः समुचित-वि-

12. लासाभ्युदयिनी

यथार्थालङ्कारः समधिक-जनानन्दविषयः ॥ 12

यस्याकृत्रिम-मेदुराश्रित-महीपर्य्यन्त-सम्वासिभि-

र्न्नृत्यारम्भ-विजृम्भनोद्धत-भुजैरुद्गीयमाना जनैः ।

सानन्दोत्पुलकं

13. विमानमसकृद्देवैर्विलम्ब्याम्बरे

श्लाघा-घूर्णित-मूर्द्धभिर्न्निपततैः कीर्त्तिः समाकर्ण्यते ॥ 13

साभ्यसूय-परितोष-लेशतो वीक्षितानि शनकैः सकटाक्षं ।

यस्य विद्विडनुकूल-कुलानि प्राप्नुवन्ति निध-

14. नानि धनानि ॥ 14

निनदन्ति दन्तिवरहन्ति(?)यानि कुञ्चितानि तानि च दुरुन्नयानि ।

अतिमन्दमन्दमतिगह्वरासु निवसन्ति सन्ति गिरि-कन्दरासु ॥ 15

सन्ततेन ततेन तेजसा दुर्न्नयस्य नयस्य विद्वि-

15. षां ।

आकुलानि कुलानि दुर्ग्गमाद्दुर्गतानि गतानि दुर्ग्गमम् ॥ 16

सप्ताम्बु-राशि-विसरत्-श्लथमेखलाया

अस्या भुवः कति न भूमिभुजा बभूवुः ।

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सिद्धिं न कस्यचिदगाद्यनल्प-कल्पै-
स्तेनात्र कीर्त्तनम-
16. कारि जनार्द्दनस्य ॥ 17
कैलासाचल-शृङ्ग-सम्भ्रममधःकुर्व्वत् प्रोरूढोदय-
प्रालेय-द्युति-कुन्द-सुन्दर-यशः-पुञ्जोपमेयाकृति ।
यत्रोत्तुङ्ग-शिखाग्र-सङ्गत-शरच्चन्द्रांशु-शुभ्र-श्रिभि-
र्म्मुञ्चन्नूतन-मञ्जरीरिव पता-
17. काभिर्न्नभो राजते ॥ 18
वाजिवैद्य-सहदेव-निरुक्तिः तत्प्रशस्तिरियमस्तु नितान्तं
प्रेम-सौहृद-सुखैकधरित्री सज्जनस्य हृदये रमणीव ॥ 19
श्रीमतोऽधिपसोमस्यात्मजेनार्ज्जितं यशः ।
उत्-
18. कीर्ण-कर्म्मणि श्रीमत्सट्टसोमेन शिल्पिना ॥ 20
समस्त-भूमण्डलराज्यभार-
माबिभ्रति श्रीनयपालदेवे ।
विलिख्यमाने दशपञ्च-संख्य-
सम्बत्सरे सिद्धिमगाच्च कीर्त्तिः ॥ 21

Translation

Verse 1.—May Viṣṇu bestow on you the blessings of his two wives—Lakṣmī and Sarasvatī,—Viṣṇu, having the lusture of his frame, resembling that of a bed of full-blown lotus and wearing a yellow robe with pleasing brilliance as beautiful as that of gold and thus looking like a row of cloud, shining with flashes of lightning.

Verse 2.—The prosperous city of Gaya is known in this world as the open door to Salvation,—Gaya, which is

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inhabited, as if, by Brahman himself after the creation of Brahmins, glad to receive all objects of desire, and which is decorated by lofty palaces as white as autumnal clouds.

Verse 3.—Conversations there were determined with great difficulty, as they got mixed up with loudly pronounced sounds, emanating in course of studies from the lips of Brahmins, studying the Vedas and piety lived, concealing itself, as if, through great fear from Iron Age under the cover of darkness caused by columns of ceaseless sacrificial smoke.

Verse 4-5.—There in the noble family of great Brahmins as pure as clusters of Kunda flowers, opened by rays of autumnal moon, as beautiful as snow,—family, which was chosen, as it were, by Mahāsarasvatī to be her peaceful abode due to (presence in this family of) highly covetable qualities and polity and was blessed by association with good deeds of nobles was born a blessed Brahmin Paritoṣa by name and resembling in all respects Mahādeva. Like Śiva of unknown birth, having moon for his crest-ornament and adorned on all sides by huge quantity of ashes, he was unrivalled, foremost of the Brahmins and endowed with immense riches of all kinds.

Verse 6.—His reputation, — uncommon,—extending upto the ends of the quarters,—based on qualities, associated with the group of three—religion, riches and objects

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of enjoyment and resembling the rays of autumnai moon pervaded the entire creation.

Verse 7.—After him a son named Śudraka, who was like Viṣṇu (in all respects) was born to him. As Viṣṇu had no carrier other than Garuḍa, the foremost of birds, so he also had no duty other than that of pleasing Brahmins and Suitors ; as Viṣṇu was united with Lakṣmī, so he, too, was endowed with fabulous riches.

Verse 8.—On all sides the three worlds were covered by his fame, having the pleasing lustre of nectar of autumnal moon, spreading far and Kunda flowers, and it seemed, as if, they were filled in with camphor, besmeared with sandal dusts and flooded by high waves of agitated milk-ocean.

Verse 9.—The qualities detailed below reside separately in separate persons,—truthfulness in Yudhiṣṭhira,—fixity in mountain,—depth in ocean,—intellect endowed with a number of astonishing qualities in Vṛhaspati and splendour in fire. But Sūdraka produced a son named Visvāditya, possessed of each of these qualities through his burning desire to conquer all.

Verse 10.—Like the moon, full in sixteen digits, putting an end to the affliction of men, he being well-versed in all the fine arts annihilated the sufferings of all beings; like the Sun high up in the sky and sending terrific heat, he being prosperous became endowed with blazing personality. To the suitors he was, as if, the wish-fulfilling tree,

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attended with beauty, springing from gift of objects coveted by each.

Verse 11.—His grove of enemies was, as if, destroyed by the astonishing play of valour of quarter horses, whipped by lash in the shape of violent prowess of his two arms, and he was, as if, reddened by Sun in the shape of blazing personality. Just as the ocean remains calm though obstructed by a dyke, so he, too, did not give up his patience in times of danger, and though lord of immeasurable riches, he was not proud like ordinary men.

Verse 12—Generally, men, addicted to bad things become weak due to observance of unseemly conduct through influence of riches like wine and being fallen become the object of ridicule. (On the other hand), his wealth, leading to prosperity of proper codes became his ornament in the strictest sense of the term and at the same time pleased greatly his subjects.

Verse 13.—His fame- as sung by men, residing in that part of earth, which was nourished by his genuine affection, —men, who, tossed their arms in their attempt to dance—was heard by Gods, with their bowed-down heads, turned round out of reverence as they gladly stopped their chariots frequently in the sky.

Verse 14.—His graceful glances, cast through malice or pleasure (as the case may be) brought destruction for enemies and wealth for favourites.

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Verse 15.—The loud roars of his yelling tuskers, as well as their echoes, moving gently and residing in deepest caves were differentiated with great difficulty.

Verse 16.—Through the all-embracing great influence of his abstruse polity his host of enemies became agitated and their journey from inaccessible to more inaccessible places became full of dangers.

Verse 17.—In this world were born a number of rulers of earth, having for its loose moving girdle the seven seas; the temple of Viṣṇu, whose construction could not be finished by any king year after year was completed by Viśvāditya.

Verse 18.—The completed temple, defeating the beauty of peaks of mount Kailāsa has a structure comparable to mass of fame, white as Kunda flowers and endowed with the lustre of snow; the sky is decorated by its flags, whose brilliance is as white as the rays of autumnal moon, which is implanted on its high tower and which seem, as if, to shed new twigs.

Verse 19.—May this eulogy of Viśvāditya, composed by Sahadeva, a veterinary physician reside for ever in the hearts of good men like a lady,—the sole source of happiness springing from love and friendship.

Verse 20.—Great reputation has been earned in this work of inscribing by the prosperous artist Saṭṭasoma, son of Adhipasoma.

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Verse 21.—This temple was completed in the fifteenth year of the reign of Sri Nayapāladeva,—ruler of a vast kingdom, comprising the entire earth.

No.—21. Garuḍa-Pillar Inscription of the time of Nārāyāṇapāla.

Place : Dinajpur, East Bengal.

Ref : Asiatic Researches Vol. I. pp. 133-144. J.A.S.B. 1874. Epigraphia Indica, Vol. II. pp. 160-167. Gauḍa-lekhamālā, page 70.

Language :. Sanskrit.

Script :. Old Bengali.

Metre : Verses 1, 3, 8, 12, 16, 18, 25, 26—Anuṣṭubh ; Verses 2, 4, 7, 13, 22, 23—Vasantatilaka ; Verses, 5, 9. 15, 20, 27—Śārdūlavikrīḍita ; Verses 6. 11, —Sragdharā ; Verses 10, 17, 19, 24, 28—Āryā ; Verse 14—Mālinī ; Verse 21—Upajāti.

Account : The stone-pillar, containing the inscription was discovered by Sir Charles Wilkins in a forest within the district of Dinajpur in 1780. As the pillar has been carved into the shape of Garuḍa, the inscription is known as Garuḍa-pillar Inscription. The sense of the passages, as translated into English by Sir Wilkins appeared in the pages of Asiatic Researches Vol. I in 1788 A.D. The reading of the eulogy as deciphered by Pandit Harachandra Chakravārti was published for the first time in J.A.S.B.

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(1874), along with its English rendering by Sri Pratapchandra Ghosh. Its reading, as deciphered by Prof. Keilhorn and universally accepted as the correct one appeared in the pages of Epigraphia Indica, Vol. II. The eulogy is is comprised of twenty-eight verses inscribed in twenty-eight lines. Taken from Gauḍalekhamālā.

Text

Garuḍa-Pillar Inscription of the time of Nārāyāṇapāla.

1. (विष्णु ?) : शाण्डिल्यवंशेऽभूद्वीरदेवस्तदन्वये ।
पाञ्चालो नाम तद्गोत्रे गर्गस्तस्मादजायत ॥ 1
शक्रः पुरोदिशि पतिर्न्न दिगन्तरेषु
तत्रापि दैत्यपतिभिर्जित एव
2. सद्यः ।
धर्म्मः कृतस्तदधिपस्त्वखिलासु दिक्षु
स्वामी मयेति विजहास बृहस्पतिं यः ॥ 2
पत्नीच्छानाम तस्यासीदिच्छेवान्त-र्व्विवर्त्तिनी ।
निसर्ग्ग-निर्म्मल-स्निग्धा कान्तिश्चन्द्र-
मसो यथा ॥ 3
3. विद्या-चतुष्टय-मुखाम्बुरुहात्तलक्ष्मा
नैसर्गिकोत्तमपदा धरितत्रिलोकः ।
सूनुस्तयोः कमलयोनिरिव द्विजेशः
श्रीदर्भपाणिरिति नाम निजन्दधा
नः ॥ 4
4. आरेवा-जनकान्मतङ्गज-मद-स्तिम्यच्छिला-संहते-
रागौरी-पितुरीश्वरेन्दु-किरणैः पुष्यत्सितिम्नो गिरेः ।
मार्त्तण्डास्तमयोदयारुण-जलादावारि-रा-

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5. शिद्वयात्

नीत्वा यस्य भुवं चकार करदां श्रीदेवपालो नृपः ॥ 5

माद्यन्नाना-गजेन्द्र-स्रवदनवरतोद्दाम-दान-प्रवाहो-

न्मृष्ट-क्षोणी-विसर्पि-प्रबल-

6. घनरजः-सम्वृताशावकाशं ।

दिक्चक्रायात-भूभृत्-परिकर-विसरद्वाहिनी-दुर्व्विलोक-

स्तस्थौ श्रीदेवपालो नृपतिरवसरापेक्षया द्वारि

7. यस्य ॥ 6

दत्वाप्यनल्पमुडुप-च्छवि-पीठमग्रे

यस्यासनं नरपतिः सुरराजकल्पः ।

नाना-नरेन्द्र-मुकुटाङ्कित-पादपांसुः ...

सिंहासनं सच-

8. कितः स्वयमाससाद ॥ 7

तस्य श्रीशर्क्करादेव्यामलेः सोम इव द्विजः ।

अभूत् सोमेश्वरः श्रीमान् परमेश्वर-वल्लभः ॥ 8

न भ्रान्तं विकटं

9. धनञ्जय-तुलामारुह्य विक्रामता

वित्तान्यर्थिषु वर्षता स्तुति-गिरो नोद्गर्व्वमाकर्णिताः ।

नैवोक्ताः मधुरं बहु प्रणयिनः सम्वल्गिताश्च श्रि-

10. या

येनैवं स्वगुणैर्ज्जगद्विसदृशैश्चक्रे सतां विस्मयः ॥ 9

शिव इव करं शिवाया हरिरिव लक्ष्म्या गृहाश्रम-प्रेप्सुः ।

अनुरूपाया विधि-

11. वत् रल्लादेव्याः स जग्राह ॥ 10

आसन्नाजिह्म-राजद्दहल-शिखिशिखा-चुम्बि-दिक्चक्रवालो

दुर्व्वार-स्कारशक्तिः स्वरस-परिणताशेष-विद्या-

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12. प्रतिष्ठः ।
ताभ्यां जन्म प्रपेदे त्रिदशजनमनो-नन्दनः स्वक्रियाभिः
श्रीमान् केदारमिश्रो गुह इव विकसज्जातरूप-प्रभावः ॥ 11
13. सकृद्दर्शन-सम्पीतान् चतुर्व्विद्या-पयोनिधीन् ।
जहासागस्त्य-सम्पत्तिमुद्गिरत् बाल एव यः ॥ 12
उत्कीलितोत्कलकुलं हृत-हूणगर्व्वं
खर्व्वीकृ-
14. त-द्रविड-गुर्ज्जर-नाथ-दर्पं ।
भूपीठमब्धि-रशनाभरणम्बुभोज
गौडेश्वरश्चिरमुपास्य धियं यदीयाम् ॥ 13
स्वयमपहृतवित्तानर्थिनो यो-
15. नुमेने
द्विषदि सुहृदि चासीन्निर्व्विवेको यदात्मा ।
भव-जलधि-निपाते यस्य भीश्च त्रपा च
परिमृदित-कशा(षा)यो यः परे धाम्नि रे-मे॥ 14
यस्ये-
16. ज्यासु बृहस्पति-प्रतिकृतेः श्रीशूरपालो नृपः
साक्षादिन्द्र इव क्षताप्रियबलो गत्वैव भूयः स्वयं ।
नानाम्भोनिधि-मेखलस्य जगतः
17. कल्याण-संशी(-शंसी ?) चिरं
श्रद्धाम्भः-प्लुत-मानसो नत-शिरा जग्राह पूतम्पयः ॥ 15
देवग्राम-भवा तस्य पत्नी वव्वाभिधाऽभवत् ।
अतुल्या चलया ल-
18. क्ष्म्या सत्या चाप्यनपत्यया ॥ 16
सा देवकीव तस्मात् यशोदया स्वीकृतं पतिं लक्ष्म्या
गोपाल-प्रियकारकमसूत पुरुषोत्तमं तनयं ॥ 17

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19. जमदग्नि-कुलोत्पन्नः सम्पन्नत्त्व-चिन्तकः ।
यः श्रीगुरवमिश्राख्यो रामो राम इवापरः ॥ 18
कुशलो गुणवान् विवेक्तुं विजिगीषुर्यन्नृप-
20. श्च बहुमेने ।
श्रीनारायणपालः प्रशस्तिरपरास्तु का तस्य ॥ 19
वाचाम्वैभवमागमेष्वधिगमं नीतेः परां निष्ठतां
वेदार्थानुगमादसी-
21. ममहसो वंशस्य सम्बन्धितां ।
आसक्तिं गुणकीर्त्तनेषु महतां निष्णाततां ज्योतिषो
यस्यानल्पमतेरमेययशसो धर्म्मावतारोऽवदत् ॥ 20
22. यस्मिन् मिथः श्रीभृति वागधीशे
विहाय वैराणि निसर्ग्गजानि ।
उभे स्थिते सख्यमिवादि(धि) गन्त्र्या-
वेकत्र लक्ष्मीश्च सरस्वती च ॥ 21
शास्त्रानुशील-
23. न-गभीरगुणैर्व्वचोभि-
र्व्विद्वत्-सभासु परवादि-मदावलेपः ।
उद्वासितः सपदि येन युधि द्विषाञ्च
निस्सीम-विक्रम-धनेन भटाधिमानः ॥ 22
24. आविर्व्वभूव सहसैव फलं न यस्य
यस्तादृशं व्यधित कर्णसुखन्न किञ्चित् ।
यत् प्राप्य दानपतिमर्थिजनोन्यमेति
तत् केलिदानमपि यस्य न जातु
25. (किञ्चित् ?) ॥ 23
अतिलोमहर्षणेषु कलियुग-वाल्मीकि जन्म-पिशुनेषु ।

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धर्म्मेतिहासपर्व्वसु पुण्यात्मा यः श्रुतीर्व्यवृणोत् ॥ 24
अ(आ)सिन्धु-प्रसृता यस्य स्वर्धुनी
26. (सदृशी वि ?) धा ।
वाणी प्रसन्न-गम्भीरा धिनोति च पुनाति च ॥ 25
पितृत्वं स्वयमास्थाय पुत्रत्वमगमत् स्वयं ।
ब्रह्मेति पुरुषान् यस्य वंशे यश्च प्रपेदिरे ॥ 26
शोभो-
27. (त्कर्ष इव ?) स्वकीय-वपुषो लोकेक्षण-ग्राहिणि
स्वाभिप्राय इवातुलोन्नतिमति स्वप्रेमबन्ध-स्थिरे ।
स्पष्टं शल्य इवार्पिते कलि-हृदि स्तम्भेत्र ते-
28. (नोन्नते ?)
(विद्विष्टा ?) फणिनां हरेः प्रियसखस्तार्क्ष्योऽयमारोपितः ॥ 27
भ्रान्त्वा दिगन्तमखिलं गत्वा पातालमूलमप्यस्मात् ।
यश इह तस्योत्तस्थौ हृताहि-गरुडच्छलादमलम् ॥ 28
29. सूत्रधारविष्णुभद्रेण प्रशस्ति क्षणितं ॥

Translation

Verse 1—In the lineage of Śāṇḍilyas was born (Viṣṇu) in his family Viradeva,—in his line Pāñcāla,—and from him Garga.

Verse 2—Indra is the lord of the Eastern quarters only and not of others ; there also he has been recently vanquished by demon-chiefs ; by me, (on the other hand), Dharma(pāla), the ruler of east has been made lord of all the quarters,—thinking this, Garga laughed (as if) at Vṛhaspati.

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Verse 3—Like desire, remaining in secrit corners of mind, he had a spouse Icchā, by name; being pure and soft, by nature, she resembled the consort of moon—lusture, clear and soothing in itself.

Verse 4—They had a son, resembling Brahmaṇ,—the foremost of the twice-born ones—Darbhapāṇi, by name. He had for his emblem a lotus-face, from which emanated the four Vedas, and by his inherited superior post he protected the three worlds.

Verse 5—Through his policy the monarch Devapāla brought under his subjugation a vast tract of land, extending from the source of river Revā, (the Vindhyas), with its slabs of stones, moistened with ichor of elephants to the progenitor of Gaurī, (the mount Himalayas), with whiteness enhanced by rays of moon, belonging to Lord Śiva,—tract, lying between the two oceans, having waters reddened at sun-set and sun-rise.

Verse 6—At his gates stood, waiting for his convenience, and covering the spaces of quarters with columns of thick dust, rising from ground, rendered wet by constant torrential flow of ichor, trickling from the rutting lords of elephants, the sovereign Devapāla, noticed with great difficulty, being sorrounded by moving troops of hosts of kings, come from distant lands.

Verse 7—The king, comparable to the lord of the Gods and having the dusts of his feet kissed by crowns of multi-

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tudes of rulers of earth first offered a costly seat of state, having the lusture of moon to him and then himself sat frighfully on the throne.

Verse 8—Like Śiva's favourite moon, springing from Atri, he had a prosperous son, born of Śarkkarā devī,—Someśvara, by name, loved by the paramount monarch.

Verse 9—Attaining the similarity of Arjuna, he, while showing his valour did not err greatly,—while showering riches on the suppliants, did not listen with vanity to words of praise and while dealing with favourities did not utter a number of sweet words, but pleased them with riches. Thus by qualities, uncommon to worldly men, he did astonish the great.

Verse 10—Like Śiva, accepting the hand of Śivānī and Hari of Lakṣmī, he, desirous of entering into the life of a house-holder accepted duly in marriage the hand of Ralladevī,—a lady, worthy of him.

Verse 11—From them was born prosperous Kedāra-miśra, shining in great personality and pleasing with his works the minds of Gods and men alike and thus resembling Kārtikeya, possessing a lusture resembling that of gold. His thick flames of fire, shining straight kissed the horizons and power of arms proved undomitable, while the entire group of learnings, being revealed out of attachment for him gave him reputation. (The plumage of Kārtikeya's

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pecock touches the horizons,—his weapon Śakti possesses immense strength and the six affectionate mātṛkās nourishes him).

Verse 12—When a mere boy, he drank, at the very sight, the entire ocean in the shape of the four Vedas and ejecting it again laughed at the greatness of Agastya.

Verse 13—Relying on his intelligence, the lord of Gauḍa did extirpate the rulers of Utkala, humble the pride of the Hūṇas and humiliate the arrogance of the Draviḍas and Gurjaras, and enjoyed for long the tract of land ornamented by girdle in the shape of ocean.

Verse 14—He considered the needy as men whose wealth had been stolen by his own self, and his mind did not discriminate between foes and friends. He was afraid of a slip into the sea of worldly pleasures and felt ashamed on this account. Endowed with a mind having its bad elements washed away by supreme knowledge he took delight in contemplation of the highest state.

Verse 15—The monarch Śūrapāla, extirpating the entire group of antagonists and (thus) resembling Indra,—a well-wisher of the denizens of earth, girdled by a number of seas attended, in person, the sacrifices, on many occassions, of Kedāramiśra, comparable to Vṛhaspati and with a mind, flooded by waters of reverence accepted on his bent head the pure sacrificial waters.

Verse 16—He had a spouse, born in Devagrāma, Babbā

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by name. She could neither be compared to fickle Lakṣmī, nor to issuless Satī.

Verse 17—Like Devakī, producing Viṣnu, doing good to the cows, husband of Lakṣmī and accepted by Yaśodā (as his own son), she, through him, gave birth to a son, the best of men and well-wisher of the king,—a son, mentioned by singers of fame as really fortunate one.

Verse 18—That beautiful son Guravamiśra, by name, —an astrologer and astronomer was, as if, a second Paraśurāma, born in the family of Jamadagni, and absorbed in the thought of destruction of rich Kṣatriyas.

Verse 19—The merited discriminating king Nārāyaṇa-pāla, desirous of conquering enemies held him in great esteem; there is no use singing more hallelujahs to him.

Verse 20—The treasures of speech, scholarship in the Vedas, supreme devotion to statecraft, relation with a family shining in splendour due to proficiency in Vedic precepts, love for speaking highly of the great and profound knowledge of astrology,—all these of Guravamiśra, a highly intelligent and famous personality were referred to (frequently) by the monarch.

Verse 21—Both the Godesses of fortune and speech giving up their natural hostility resided, as if, to contract friendship between each other, simultaneously, in him,—a millionaire and a scholar.

Verse 22—With arguments rich in merits due to his

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constant application to different sciences, he humbled the overweening conceit of his adversaries in learned assemblies in a trice, and with riches of endless valour rooted out the warrior-sense of the enemies in battle-fields.

Verse 23—He did not deliver such speeches, pleasing to the ears, whose fruits did not appear then and there; nor did he grant such sham gift, securing which the suppliants stood in need of approaching fresh givers.

Verse 24—That pure-souled one explained the teachings of the Vedas in highly astonishing religious and historical works, indicative of the re-birth of Vālmīki in Iron Age.

Verse 25—His speech, charming and full of import, simultaneously, caused delight and sanctified like the river of Heaven, flowing in triple course and extending upto the ocean.

Verse 26—"In this line Brahmaṇ, himself, became father and son",—thinking this men approached him and his fore-fathers for shelter.

Verse 27—This figure of Garuḍa, a sworn enemy of the serpents and dear friend of Hari has been carved out, as instructed by him (lit. placed by him) on this lofty pillar, as pleasing to the eyes as the supreme beauty of his own frame,—as extremely high as his mental inclination and as firmly fixed as his own flow of affection,—the pillar, which is, as if, a dart, thrust on the heart of Iron Age.

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Verse 28—Travelling in all the directions and going upto the root of the nether regions, the clear fame of Guravamiśra appeared here under the guise of Garuḍa,—a slayer of serpents.

Eulogy inscribed by Sutradhāra Viṣṇubhadra.

Notes

Verse 2—Dharma—King Dharmapāla, son of Gopāla. He inherited the throne of Gauḍa and with the help of his minister Garga succeeded in bringing under his subjugation Magadha and other territories.

Verse 5—The statecraft of Darbhapāṇi, combined with the force of Jayapāla was responsible for expansion of Pāla Empire during the regime of Devapāla. (Vide: Bhāgalpur Copperplate Inscription of Nārāyaṇapāla).

Verse 6—The residence of minister Darbhapāṇi was situated close to the palace of Devapāla. The place of find of the Garuḍa-Pillar must have been a portion of the residence of the minister and from this it can be inferred that the palace was situated near it.

Verse 7—Uḍupa—moon (cf. apaśyatvadanam tasya raśmivantami-voḍupam.—Mahābhārata).

Verse 10—Rallādevī—Reading deciphered as 'Ranna-devī by Willkins and Taralādevī' by Sri Haracandra Chakravarti.

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Verse 12—Caturvidyā-payonidhīn—The term 'Vidyā' of this verse refers to the Vedas. Kedāramiśra was master of Vedic literature.

Verse 13—Gauḍeśwar—The king referred to in the verse is Devapāla. His regime was at least for 33 years.

Verse 14—Kaṣāya—attachment, malice and such other vices.

Verse 15—Śūrapāla—"As to Śūrapāla, I readily adopt Hoernle's suggestion that he is identical with the Vigrahapala of the Bhagalpur Copper-plate, the immediate predecessor of Nārāyaṇapāla"—Prof. Keilhorn. (Quoted from Gauḍalekhamālā).

Verse 16—Devagrāma—According to Mm. Pt. Haraprasad Śastri Devagrāma is situated in the distinct of Nadia.

Verse 19—Guravamiśra—He was entrusted with the duty of announcing the proclamation of king Nārāyaṇapāla, issued from the victory-camp of Monghyr. (Vide Bhāgalpur Copperplate Grant).

Verse 22—The Brahmin-minister Guravamiśra was a great scholar and at the same time, a brave fighter.

Verse 24—Guravamiśra wrote a number of religious and historical works and these acquired for him the appellation 'Kaliyuga-Vālmīki of Iron Age).

Verse 28—Hṛtāhi—Those wicked persons, who are intolerant of other's fame are fancied as serpents, The

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Gaḍuḍa pillar, established by Guravamiśra is expected to put an end to lease criticisms, hurled against Guravabhaṭṭa by villifiers.

No—22. Bhagalpur Copper-plate Inscription of Nārāyaṇapāladeva.

Place : Bhagalpur, Bihar.

Ref. : Indo-Aryans. Journal of Asiatic Society, Bengal, Vol. XV, p 304. Indian Antiquary, p. 56.

Language : Sanskrit.

Script : Old Bengali.

Metre : Verse 1—Sragdhara ; Verses 2, 4, 6, 10—Sārdūlavikrīṛita ; Verse 3—Indravajrā, Verses 5, 9, 14—Vasantatilaka ; Verses 7, 12, 15—Aryā ; Verses 8, 11, 13, 17—Anuṣṭubh ; Verse 16—Mandākrāntā.

Account : As the copper-plate was recovered at Bhagalpur, the inscription has been known as Bhagalpur Copper-plate Inscription. Its first reading, as deciphered by Dr. Rajendralal Mitra was published in Indo-Aryans and J.A.S.B. Subsequently a facsimile of the writings was taken by Dr. Hultzsch and its reading, as deciphered by him appeared in the pages of Indian Antiquary. According to Sri Akshaya Kumar Maitreya, Dr. Hultzsch's reading is the correct one.

(Taken from Gauḍalekhamālā).

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Bhagalpur Copper-plate Inscription of Nārāyaṇapāladeva

Text

1. ॐ स्वस्ति

मैत्रीं कारुण्यरत्न-प्रमुदितहृदयः

2. प्रेयसीं सन्दधानः

सम्यक्-सम्बोधिविद्या-सरिदम-

3. लजल-क्षालिताज्ञानपङ्कः ।

जित्वा यः काम-

4. कारि-प्रभवमभिभवं शाश्वतीं प्राप शान्तिं

स श्रीमान् लोकनाथो जय-

5. ति दशवलोऽन्यश्च गोपालदेवः ॥ 1

लक्ष्मीजन्मनिकेतनं समकरो वोढुं क्षमः क्ष्मा-भरं

पक्षच्छेदभयादु-

6. पस्थितवतामेकाश्रयो भूभृतां ।

मर्य्यादा-परिपालनैकनिरतः शौर्य्यालयोऽस्मादभू-

द्दुग्धाम्भोधि-विलास-

7. हासि-महिमा श्रीधर्म्मपालो नृपः ॥ 2

जित्वेन्द्रराज-प्रभृतीनराती-

नुपार्ज्जिता येन महोदय-श्रीः ।

दत्ता पुनः

8. सा वलिनार्थयित्रे

चक्रायुधायानति-वामनाय ॥ 3

रामस्येव गृहीत-सत्यतपसस्तस्यानुरूपो गुणैः

सौमित्रेरुदपा-

9. दि तुल्य-महिमा वाक्पालनामानुजः ।

यः श्रीमान्नय-विक्रमैक-वसतिर्भ्रातुः स्थितः शासने

शून्याः शत्रु-पताकिनी-

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10. भिरकरोदेकातपत्रा दिशः ॥ 4

तस्मादुपेन्द्रचरितैर्ज्जगतीं पुनानः

पुत्रो बभूव विजयी जयपालनामा ।

धर्म्मद्वि-

11. षां गमयिता युधि देवपाले

यः पूर्व्वजे भुवनराज्य-सुखान्यनैषीत् ॥ 5

यस्मिन् भ्रातुर्निदेशाद्बलवति परितः प्रस्थिते

12. जेतुमाशाः

सीदन्नाम्नैव दूरान्निजपुरमजहादुत्कलानामधीशः ।

आसाञ्चक्रे चिराय प्रणयि-परिवृतो बिभ्रदु-

13. च्चेन मूर्द्ध्न

राजा प्राग्ज्योतिषाणामुपशमित-समित्-संकथां यस्य चाज्ञां ॥ 6

श्रीमान् विग्रहपालस्तत्सूनुरजातशत्रुरि-

14. व जातः ।

शत्रु-वनिता-प्रसाधन-विलोपि-विमलासि-जलधारः ॥ 7

रिपवो येन गुर्व्वीणां विपदामास्पदीकृताः ।

पुरुषायु-

15. ष-दीर्घाणां सुहृदः सम्पदामपि ॥ 8

लज्जेति तस्य जलधेरिव जह्नु-कन्या

पत्नी बभूव कृत-हैहय-वंशभूषा ।

यस्याः शुची-

16. नि चरितानि पितुश्च वंशे

पत्युश्च पावन-विधिः परमो बभूव ॥ 9

दिक्पालैः क्षितिपालनाय दधतं देहे विभक्ताः

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17. श्रियः
श्रीनारायणपालदेवमसृजत्तस्यां स पुण्योत्तरं ।
यः क्षौणीपतिभिः शिरोमणिरुचा-श्लिष्टाङ्घ्रि-पीठोपलं
न्यायोपा-

18. त्तमलञ्चकार चरितैः स्वैरेव धर्म्मासनं ॥ 10
चेतः पुराण-लेख्यानि चतुर्व्वर्ग-निधीनि च ।
आरिप्सन्ते यतस्तानि चरितानि महीभृतः ॥ 11

19. स्वीकृत-सुजन-मनोभिः सत्यापित-सातवाहन-सूक्तैः ।
त्यागेन यो व्यधत्त श्रद्धेयामङ्गराज-कथां ॥ 12
भयादरातिभिर्यस्य रण-

20. मूर्द्धनि विस्फुरन् ।
असिरिन्दीवर-श्यामो ददृशे पीत-लोहितः ॥ 13
यः प्रज्ञया च धनुषा च जगद्विनीय
नित्यं न्यवीविशद-

21. नाकुलमात्म-धर्म्मे ।
यस्यार्थिनो सविधमेत्य भृशं कृतार्था
नैवार्थितां प्रति पुनर्व्विदधुर्म्मनीषां ॥ 14
श्रीपतिरकृष्ण-कर्म्मा विद्या-

22. धरनायको महाभोगी ।
अनल-सदृशोऽपि धाम्ना यश्चित्रमनलसमश्चरितैः ॥ 15
व्याप्ते यस्य त्रिजगति शरच्चन्द्र-गौरैर्यशो-

23. भि-
र्म्मन्ये शोभान्न खलु बिभरामास रुद्राट्टहासः ।
सिद्धस्त्रीणामपि शिरसिजेष्वर्पिताः केतकीनां
पत्रापीडाः सुचिरम-

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24. भवन् भृङ्ग-शब्दानुमेयाः ॥ 16

तपो ममास्तु राज्यं ते द्वाभ्यामुक्तमिदं द्वयोः ।

यस्मिन् विग्रहपालेन सगरेण भगीरथे ॥ 17

स खलु भा-

25. गीरथपथ-प्रवर्त्तमान-नानाविध-नौवाट-सम्पादित-सेतुबन्ध-निहित-शैलशिखरश्रेणी-विभ्रमात् , निरतिशय-घनघनाघन--घटा-श्यामायमान-वासरलक्ष्मी-समारब्ध-सन्तत-जलदसमयसन्देहात् , उदीचीनानेकनरपति-प्राभृतीकृताप्रमेयहयवाहिनी-खर-

27. खुरोत्खात-धूलीधूसरित-दिगन्तरालात् , परमेश्वर-सेवा-समायाताशेष-जम्बूद्वीप-भूपालानन्त-पादात-भर-नमदवनेः । श्रीमु-

28. द्गगिरि-समावासित-श्रीमज्जयस्कन्धावारात् , परमसौगतो महाराजाधिराज-श्रीविग्रहपालदेव-पादानुध्यातः परमेश्वरः पर-

29. मभट्टारको महाराजाधिराजः श्रीमन्नारायणपालदेवः कुशली । तीरभुक्तौ । कक्षवैषयिक-स्वसम्बद्धाविच्छिन्न-तलो-

30. पेत-मकुतिका-ग्रामे । समुपगताशेष-राजपुरुषान् । राज-

31. राजनक । राजपुत्र । राजामात्य । महासान्धिविग्रहिक । महाक्षपटलिक । म-

32. हासामन्त । महासेनापति । महाप्रतीहार । महाकार्त्ताकृतिक । महा-

33. दौः-साध-साधनिक । महादण्डनायक । महाकुमारामात्य । राजस्थानीयोपरिक । दाशापराधिक । चौरोद्धरणिक ।

34. दाण्डिक । दाण्डपाशिक । शौल्किक । गौल्मिक । क्षेत्रप । प्रान्तपाल । कोट्टपाल । खण्डरक्ष । तदायुक्तक । विनियुक्तक । हस्त्य-

35. श्वोष्ट्र-नौबल-व्यापृतक । किशोर । वडवा । गोमहिषाजाविकाध्यक्ष । दूतप्रेषणिक । गमागमिक । अभित्व(र)माण । विषयपति ।

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36. ग्रामपति। तरिक। गौड। मालव। खग। हूण। कुलिक। कर्णाट। ला(ट)। चाट। भट। सेवकादीन्। अन्यांश्चा-कीर्त्तितान्।

37. राजपादोपजोविनः प्रतिवासिनो ब्राह्मणोत्तरान्। महत्तमोत्तम-पुरोगमेदान्ध(न्ध्र)चण्डाल-पर्य्यन्तात्। यथार्हं मानयति।

38. बोधयति। समादिशति च। मतमस्तु भवतां। कलशपोते। महाराजाधिराज-श्रीनारायणपालदेवेन स्वयं-कारित-सहस्रा-

39. यतनस्य। तत्र प्रतिष्ठापितस्य भगवतः शिवभट्टारकस्य पाशुपत आचार्य्यपरिषदश्च। यथार्हं पूजा-वलि-चरु-सत्र-नव-क-

40. र्म्माद्यर्थं। शयनासन-ग्लान-प्रत्यय-भैषज्य-परिष्कारा‌द्यर्थं। अन्येषा-मपि स्वाभिमतानां। स्वपरिकल्पित-विभागेन। अनवद्य-भो-

41. गार्थञ्च। यथोपरिलिखित-मकुतिकाग्रामः। स्वसीमा-तृणयूति-गोचर-पर्य्यन्तः। सतलः। सोद्देशः। साम्रमधूकः। सजल-

42. स्थलः। सगर्त्तोषरः। सोपरिकरः। सदशापचारः। सचौरो-द्धरणः। परिहृत-सर्व्वपीडः। अचाढ-भट-प्रवेशः। अकिञ्चि-

43. त्-प्रग्राह्यः। समस्त-भाग-भोग-करहिरण्यादि-प्रत्याय-समेतः। भूमिच्छिद्रन्यायेनाचन्द्रार्क-क्षिति-समकालं यावत् माता-पि-

44. त्रोरात्मनश्च पुण्ययशोऽभिवृद्धये। भगवन्तं शिवभट्टारकमुद्दिश्य शासनीकृत्य प्रदत्तः। ततो भवद्भिः सर्व्वैरेवानु-

45. मन्तव्यं भाविभिरपि भूपतिभिर्भूमेर्द्दानफल-गौरवादपहरणे च महानरकपात-भयाद्दानमिदमनुमोद्य पालनीयं प्र-

46. तिवासिभिः क्षेत्रकरैश्चाज्ञा-श्रवण-विधेयीभूय यथाकालं समुचित-भाग-भोग-कर-हिरण्यादि-सर्व्वप्रत्यायोपनयः का-

47. र्य्य इति। सम्वत् १७ वैशाखदिने ६ (॥) तथा च धर्म्मानुशंद्-सिनः श्लोकाः।

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48. बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः [।]
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥
षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव न-
49. रके वसेत् ॥
स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धरां ।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥
सर्व्वानेतान् भाविनः
50. पार्थिवेन्द्रान्
भूयोभूयः प्रार्थयत्येष रामः ।
सामान्योऽयन्धर्म्म-सेतुर्नृपाणां
काले काले पालनीयः क्रमेण ॥
इति क-
51. मल दलाम्बु-विन्दुलोलां
श्रियमनुचिन्त्य मनुष्य-जीवितञ्च ।
सकलमिदमुदाहृतञ्च बुद्ध्वा
न हि पुरुषैः परकीर्त्तयो विलो-
52. प्याः ॥
वेदान्तैरप्यसुगमतमं वेदिता ब्रह्मत(ता)र्थं
यः सर्व्वासु श्रुतिषु परमः सार्द्धमङ्गैरधीती ।
यो यज्ञानां समुदित-महाद-
53. क्षिणानां प्रणेता
भट्टः श्रीमानिह स गुरवो दूतकः पुण्यकीर्त्तिः ॥18
श्रीमता मङ्खदासेन शू(शु)भदासस्य शू (सू)नुना ।
इदं सा(शा)-
54. स(स)नमुत्कीर्णं सत्-समतट-जनमना ॥19

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Translation

Verse 1—May the prosperous Lord Buddha, as well as the ruler of the earth Gopala be victorious,—Buddha, carrying with a heart gladdened by highest pity his darling friendliness,—removing the mire of ignorance with clear waters of the river of knowledge of supreme enlightenment and attaining permanent bliss by repelling the aggression of Māra ; and Gopala, enjoying great friendly feeling (of his subjects), with a heart full of kindness, washing the dirt of ignorance of his subjects with clear waters of education, imparting true knowledge and establishing permanent peace in the kingdom by removal of anarchy (a state caused by actions of self-willed men).

Verse 2—From him (Gopāla) was born the monarch Dharmapāla, whose glory laughed at the beauty of milk-ocean. Like ocean, a source of the goddess of fortune, he was the birth-place of royalty, like it, an abode of dolphins, he levied equitable taxes, like it, competent to bear Viṣṇu, the main prop of the earth, he was quite able to bear the burden of the world. Just as the ocean was the sole resort of mountains, flocking through fear of cleavage of wings, so Dharmapāla was the only protector of kings, approaching through fear of annihilation : as it was engaged in keeping up limits, so he did scrupulously maintain bounds, and as it was the abode of Sun's rays, so he was the residing place of prowess.

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Verse 3—By that powerful monarch was conquered the host of enemies, beginning from king Indra and was acquired the royalty of Mahodaya (Kanauj) ; it was, again, bestowed on suitor Cakrāyudha, with body contracted through salutations. (Just as by king Bali was attained great fortune after the defeat of such enemies as Lord Indra and others and was again given to Viṣṇu, assuming the shape of a dwarf at the time of begging).

Verse 4—He had a younger brother, Vākpāla by name, endowed with similar qualities and having a glory equal to that of Lakṣmaṇa, the brother of Rāma, observing the vow of truth ; that Vākpāla, the resort of polity and valour carried out the commands of his elder brother and rendered the quarters, remaining under the subjugation of one king devoid of armies of his antagonists.

Verse 5—From him (Vākpāla) was born a son named Jayapāla, conqueror, who purified the world by deeds, resembling those of Viṣṇu ; in wars he did vanquish the antagonists of religion and thus caused his elder brother Devapāla to enjoy the pleasures of kingdom of the world. (Viṣṇu the brother of Indra also killed the enemies of the Gods and thereby helped Indra to enjoy the pleasures of the Heavens).

Verse 6—When he along with his army proceeded on all sides to conquer the quarters on orders of his elder brother, the ruler of Utkala, feeling weariness by hearing

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his name only from a distance left his own capital and the king of Prāgjyotiṣa lived happily for long, sorrounded by relations, as he did carry out on his head the commands of the monarch,—the commands, that silenced all talks of warfare.

Verse 7—He (Jayapāla) had a prosperous son, Vigrahapāla, by name, resembling Ajātaśatru, as his enemies had ceased to exist. The waters of the sword-edge of this son washed away the decorations of the ladies of his adversaries.

Verse 8—He (Vigrahapāla) rendered his foes sufferers from great calamities and caused his friends to enjoy life-long prosperity.

Verse 9—Like the ocean's consort Jānhavi, he had a spouse, named Lajjā, the ornament of the race of the Haihayas; her pure conduct became the means of purification of the families of her father and husband.

Verse 10—In her Vigrahapāla produced Sri Nārāyaṇapāladeva, rich in religious merits and bearing in his body the fortunes deposited by lords of quarters for protection of the Earth; he (Nārāyaṇapāla) decorated by his own deeds the inherited throne, in which the slab of stone used as foot-stool was tinged by lustre, emanating from crest-jewels of the rulers of earth.

Verse 11—The kings desired to imitate his actions, fit

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to be painted in the Purāṇas in the shape of mind and the repository of the group of four.

Verse 12—With good sayings, attracting the minds of the learned, he proved Śātavāhana to be a historical figure and with bounties rendered the stories relating to Karṇa believable ones.

Verse 13—His scimetar, though dark as a blue-lotus was noticed by his enemies, through fear, as yellow and red, while shining in fore-fronts of battles.

Verse 14—Controlling the world by his intellect and valour (bow), he performed his own duties without fail and errors ; as the suitors, who approached him had their desires fulfilled, they did not think of making supplications any more.

Verse 15—Wedded to Royalty, he did never perform bad deeds,—leader of the learned, he enjoyed greatly and rivalling fire in lustre, he imitated wond erfully the deeds of Nala. (Though he was lord of Lakṣmī, yet his actions did not resemble those of Kṛṣṇa,—though he was lord of Vidyādharas, yet he was a great serpent and though he was not like Nala in splendour, yet he resembled the latter in deeds).

Verse 16—The fame, white like autumnal moon of this monarch, pervading the three worlds, the beauty of laughter of Rudra seemed to fade away and the garlands of Ketakī flowers, placed on the tresses of Siddha damsels

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remained, for long, objects of inference from the hummings of bees.

Verse 17—The words 'Let asceticism remain with me and kingdom with you' were addressed by two men to two persons,—by Vigrahapāla to Nārāyaṇapāla and by Sagara to Bhagīratha.

From the Victory Camp, situated in Mudgagiri,—camp, in which bridge, formed with multitudes of fleet, proceeding along the channels of Bhāgīrathī is erroneously taken for series of mountain-peaks,—doubt as to the constant presence of rainy-season is produced by lustre of the day, darkened by extremely dense array of mighty tuskers,—spaces of quarters are rendered brown by dusts, raised by pointed hoofs, belonging to immeasurable cavalry presented by numerous kings of the North and the land-level is lowered by weight of innumerable armies of rulers of the entire group of Jambu islands, come to wait upon His Excellency,—His Revered Highness, the Paramount Monarch, staunch Buddhist Mahārājādhirāja Sri Nārāyaṇa-pāladeva, ever remembering the feet of Mahārājādhirāja Sri Vigrahapāladeva, being in good health, respects, informs and commands all employees connected with the village Makutikā, endowed with groves and enjoying continued special prosperity, situated in the Viṣaya named Kakṣa within Tīrabhukti,—employees, such as Kings, Princes, Ministers, Minister in charge of peace and war, Head of

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the Finance Department, Tributary chief, Commander-in-chief, Chief protector of palace and city, Highest Officer of Works and Buildings Department, Senior Gate-keeper, Chief Justice, minister appointed by prince, Administrator of Bhukti representing the King, Highest Official in charge of detection of ten crimes, Collector of taxes for prevention of theft, Executive and Police officers, Excise official, Highest Officer in charge of forest and forest-revenue, Officer of Land Department, Protectors of border and fort, Employee of the Defence Department and men engaged by him, Commanders of elephant, horse and camel, soldiers and navy, Official managers of young horses, mares, cows, buffaloes, goats and sheep, Member in charge of despatch of messengers, Courier, Heads of Viṣaya and village, Officer in charge of ferry, Servants come from Gauḍa, Mālava, Karṇāṭa and Lāṭa countries and Huṇa and Kulika stock and employees of the lowest strata and others not mentioned herein, as well as neighbours depending on royal favour, beginning from Brāhmaṇas upto Meḍa, Andhra and Caṇḍālas, including big and petty landholders: 'May it be approved by you all:. In order that worship, offerings of presents and rice, performance of sacrifice and such other nine works directed to Lord Śiva, whose thousands of temples have been constructed by Nārāyaṇapāladeva him-self may go on unobstructed in the village of Kalaśapota, where also his image has been established and in order

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that maintenance, convalescence, education, medical treatment and restoration to good condition of the association of preceptors devoted to Śiva may be effected, as also for the just enjoyment by other favourites in accordance with division, created by his own self, the village of Makutikā described above, extending upto the preserved lawn and pasture, adorned with groves and all sorts of covetable things, inclusive of mango and honey, water and land, ditch and dry region, additional taxes, fines realised from criminals and taxes, levied for prevention of thefts and having all hindrances to peace removed from it, its gates being closed to small employees of the king, free of revenue and including the profits accruing to the royal estate, such as one-sixth of the produce, presents of fruits, flowers and vegetables, taxes and gold is donated by me under royal seal to His Holiness Lord Śiva according to Bhumicchidranyāya so that religious merits may accrue to my parents and to my humble self. It behoves you all to approve of this gift. The would-be-rulers should take into consideration the massive fruit accruing from gift of land and the possibility of going to hell by usurping it and thereby should approve of it and protect it. The neighbouring tillers of soil should hearing and following the proclamation make over to the donee the customary taxes, such as one-sixth of crops, presents of fruits, flowers and vegetables, rents and gold. Granted on the ninth

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day of Vaiśākha in the seventeenth year of Nārāyaṇapāladeva's kingdom.

Now follows the verses embodying the orders of righteousness:

Land has been donated by a number of kings beginning from Sagara; whenever whosoever becomes the lord of earth, then the fruit (of gift) accrues to him.

The donor of land enjoys pleasures of Heaven for sixty thousand years; on the other hand, the man who takes it back or approves of it resides in Hell for a similar number of years.

A man, who takes back land denoted by his own self or by others suffers along with his fore-fathers (in Hell) assuming the form of worms.

This Rāma makes repeated requests to all would-be-rulers : this grant of land,—the common bridge to piety has got to be maintained in all ages.

Thus considering that fortune and human-life are as unsteady as drops of water on lotus-petals and understanding all that has been said before, men should not tarnish the reputation of others (springing from gift of land).

Verse 18—In the matter of this proclamation, the announcer was Sri Guravabhaṭṭa of pure fame,—a knower through Vedanta of the most difficult secrets of Brahman,—well-versed in all the Vedas along with Vedāngas and

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performer of a number of sacrifices, in which substantial sums were paid as fees.

Verse 19—This deed was inscribed by Mankhadasa, son of Subhadāsa and born in Samataṭa, a land of plenty.

Notes

Verse 1—The expression 'Lokanātha Daśavala' refers to Lord Buddha. The words used in the verse are multi-meaninged ones.

Verse 2—A case of simile based on similarity of words. (Śabdasāmye upamā).

Verse 3—The reference is to the defeat of Indrāyudha, king of Kanauj at the hands of Dharmapāla and the coronation of Cakrāyudha, a tributary chief of the latter.

Verse 4—Genealogical table of the Pālas is given below:—

- Dayitaviṣṇu
  - Śri Vapyaṭa
    - Gopāla
      - Dharmapāla
        - Tribhuvanapāla
        - Devapāla
      - Vākpāla
        - Jayapāla
          - Vigrahapāla (Śūrapāla I)
            - Nārāyaṇapāla

(An Advance History of India, Page 257)

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Verse 6—Jayapāla was the commander-in-chief of Devapāla; he defeated the king of Utkala and entered into a treaty with the king of Prāgjyotiṣa.

Verse 7—Vigrahapāla himself became Ajātaśatru, i. e. one whose enemies have ceased to exist. On this verbal play alone rests the comparison with king Ajātaśatru. (—Gauḍalekhamāla, pp. 67).

Verse 10—It is said in the Dharmaśastras that the frame of a king is formed with parts of eight Lokapālas-(aṣṭābhirlokapālānāṃ mātrābhirnirmito nṛpaḥ).

Verse 12—The story of Śātavāhana is mentioned in the Kathāsaritsāgara of Somadeva,—a work based on Bṛhatkathā of Guṇāḍya.

Line 29—Modern Behar was divided into two main Zones: Tīrabhukti and Śrīnagara.

Line 31—Rājāmātya—minister appointed by king.

Mahāsāndhivigrahika—minister in charge of war and peace.

Mahākṣapaṭalika—Head of the Finance Department.

Line 32—Mahāpratīhāra—protector of palace and capital,—officer in charge of maintenance of law and order in the metropolis.

Mahākārtākṛtika—highest official of the Department of Works and Buildings in charge of construction of buildings, embankments and reservoirs.

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Line 33—Mahādaussādhasādhanika—The duties assigned to this post are not clear. In some inscriptions the word is mentioned as two different word-units.

Mahādaṇḍanāyaka—The meaning of the term 'daṇḍa-nāyaka' is General. But as the term 'Mahāsenāpati' has been mentioned before, it is very likely that the word refers to the Chief Justice. He is so called because he is the weilder of the rod of justice.

Mahākumārāmātya—minister appointed by prince,—his counsellor.

Rājasthānīyoparika—'Uparika' is the chief administrator of the division called Bhukti. He is a representative of the sovereign and corresponds to Divisional Commissioner of the present day.

Dāśāparādhika—a high official in charge of detection of ten crimes, trial of criminals and collection of fine from them. Thus he is an important executive officer. The ten crimes referred to above are theft, murder, adultery, use of harsh words, falsehood, defamation, talking nonsense, avarice, bad thought and attachment for untruth.

Cauroddharaṇika—In ancient Bengal, citizens had to pay a separate tax, known as Cauroddharaṇa one, because the revenue on this head was spent on maintaining sentries for prevention of theft and dacoity. Cauroddharaṇika is the head of the department entrusted with the charge of collecting this tax.

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Line 34—Dāṇḍika—an officer who punishes the law-breakers.

Daṇḍapāśika—Officer in charge of punishment and imprisonment,—Police officer. Both Dāṇḍika and Daṇḍapāśika are officers of the Home Department, responsible for maintenance of law and order in the kingdom.

Śaulkika—an excise official, collecting duties.

Gaulmika—An officer in charge of forests and forest-revenues.

Kṣetrapa—an officer of land-records department. He is a surveyor and maintains an account of cultivated and arable lands.

Prāntapāla—Protector of the borders of the State.

Koṭṭapāla—Protector of Fort.

Khaṇḍarakṣa—a Constable,—an employee of lesser importance of the Police Department.

Tadāyuktaka—Guard of the lowest strata,—subordinate to a Constable,—corresponding to a Chowkidar.

Vinijuktaka—man entrusted with a special duty.

Line 35—Hastyaśvanauvala-vyāpṛtaka—Superintendents of elephant-soldiers, cavalry, camel-soldiers and navy.

Kiśore—young horse.

Dūtapreṣaṇika—an officer, in charge of despatch of messengers.

Gamāgamika—Bearer of letters and files,—a man who comes and goes.

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Abhitvaramāṇa—an express messenger.

Viṣayapati—Head of a division, known as Viṣaya.

Grāmapati—Head of a village.

Tarika—an officer in charge of boats and ferry. He looks after the boats, realises fares and maintains an account of them.

Line 36—Gauḍa...Lāta—men recruited from Gauḍa, Mālava, Khaśa, Karnāṭa and Lāṭa countries and Huṇa and Kulika stock. In ancient Bengal, soldiers were recruited not only from Bengal, but also from other distant countries.

Cāṭa-Bhaṭa—soldiers of the lowest strata. These soldiers indulged in plundering the possessions of villagers, whenever they encamped in any village. This is evident from the use of the term 'Cāṭa', which means a thief.

Line 37—Mahattama—land-holders.

Uttama—small intermediaries.

Meḍa, Andhra, Caṇḍāla—classes of untouchables.

Line 39—Pariṣad—association formed by members.

Vali—present, Caru—sacrificial rice, Satra—sacrifice lasting long.

Line 40—Śayanāsana—maintenance.

Glāna—emaciation due to disease ; here canvalscence.

Bhaiṣajya—medicine.

Pariṣkāra—decoration, restoration to good order.

Line 41—Tṛṇa yūti—Yūti is mixture. Tṛṇa-yūti is protected lawn.

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Line 42—Soparikaraḥ—Uparikara is additional tax, levied in bad times of the state machinery. The village along with additional taxes, is denoted to Lord Śiva, i.e. to say, hereinafter, all additional taxes, if and when collected, will go to the fund of the deity and not to the State Exchequer.

Sadaśāpacāraḥ—along with fines realised from persons, convicted of committing ten crimes.

Sacauroddharaṇa—along with taxes that are levied to meet the expenses in connection with prevention of theft. The fines and taxes, realised on this head will go to the coffers of the deity and not to the State Exchequer.

Acāṭabhaṭapraveśaḥ—In ancient times, soldiers and subordinate employees of the king used to encamp in different regions and during the period of their stay in those regions, the men of the locality had to bear the expenses of their boarding in full. The soldiers were also in the habit of robbing the villagers of their possessions in cash and kind. The entrance of the soldiers is being closed to the village donated by this proclamation; the employees of the king will neither be allowed to encamp in this village, nor will the villagers be liable to bear their expenses.

Akiñcitpragrāhyaḥ—free from all sorts of taxes, revenue and rent.

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Line 43—Bhāga—One-sixth of crops, which was paid as revenue. Bhoga—Shares of flowers, fruits and vegetables, which the villagers had to present to the king. Kara—Taxes which had to be paid in cash. Hiraṇya—The value of crops, flowers, fruits etc. (Bhāga and Bhoga), which had to be paid in gold coins.

Line 43—Bhūmicchidranyāyena—The term 'Bhūmicchidra' signifies the sense of parched fallow land. No rent was realised from this arid land and accordingly the principle of making land rent-free was known as 'Bhūmicchidranyāya'. The village, denoted by this proclamation has been made revenue-free.

Verse 18—Brahmatārtham—Possibly this is a mistake for Brahmatattvam, meaning the secrets of supreme soul.

Dūtaka—An officer, entrusted with the duty of announcing royal mandates.

Verse 19—Samataṭa—South-East Bengal.

No—23. Stone-Slab Inscription of the time of Gopāladeva, II. (940-960 A.D.)

Place : Bodhgaya, Bihar.

Ref. : Mahabodhi, plate XXVIII, 2.
Mahabodhi, page 63,
Journal and Proceedings, A.S.B. Vol, IV (New Series) p. 115.
Gauḍalekhamālā, page 88.

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Metre : Verse 1—Sragdharā, Verse 2—Vasantatilaka, Verse 3—Anuṣṭubh.

Language : Sanskrit.

Script : Old Bengali.

Account : The stone-slab, containing the inscription was discovered by Mr. Cunningham at Bodh-Gaya in 1879. Its facsimile appeared in the pages of his work Mahabodhi. Mr. Cunningham was not able to decipher the reading of this inscription, which was described by him as belonging to the time of Gopala I, the founder of the great Pāla Dynasty of Bengal. Its reading, as deciphered by Sri Nilmani Chakravarti appeared in the pages of Journal and Proceedings, A.S.B. Vol. IV, at a much later date. According to Sri Chakravarti the monarch mentioned in the inscription was Gopala II. His observations were based on the similarity of scripts, used in this inscription with those, used in the Gaduḍa-Pillar one. Sri Chakravarti had mentioned the name of the man, under whose orders the image of Buddha was carved out as Śakrasena. According to Sri Akṣayakumar Maitreya, however, the correct reading of the name should be Śakasena, and not Śakrasena.

(Taken from Gauḍalekamālā).

Text

1. कृत्वा मैत्रीं तनुत्रं स्फुरदुरुकरुणा-खड्गमालम्बयन् यः
स्फूर्ज्जत्-कन्दर्प-सेना-प्रलय-जलनिधेर्ध्यानभीमप्रमोषी ।
कल्पान्तादीप्त-वह्निज्वलिततरवपुः क्रोध-जिह्मीकृ-

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2. तभ्रूं

जिग्ये निर्व्वान्त-हेमद्युतिः-ललितवपुः सोऽस्तु भूत्यै जिनो वः ॥1

यः शारदेन्दु-किरणोज्ज्वल-कीर्त्तिपुञ्जः

सम्बुद्ध-पाद-शतपत्र-मनःषडङ्घ्रिः ।

श्रीधार्म्मभी-

3. म इति च प्रथितः पृथिव्यां

सिन्धूद्भवोऽभवदनल्प-कृपार्द्द(र्द्र)चित्तः ॥2

तेनेयं शकसेनेन कारिता प्रतिमा मुनेः ।

काङ्खताऽनुत्तरां बोधिं जगतो दुःख-शान्तये ॥3

4. श्रीगोपालदेव-राज्ये ॥

Translation

Verse 1—May Lord Buddha, possessing a beautiful figure, endowed with the lustre of shining gold bestow prosperity on you,—Buddha, who has put an end to the deep roar of the ocean of marching army of Cupid, indicating destruction, with the help of sword in the shape of excessive flow of kindness and by making friendliness his armour, and thereby has defeated Cupid, having a body, shining with fire, blazing at the time of dissolution of the world and with eye-brows, contracted in anger.

Verse 2—There was a man, born in the family of Sindhus (in the land of Sindhus ?), who gained reputation in the world by the name of Śri Dhārmabhīma. His voluminous fame shone like rays of the autumnal moon and the drone in the shape of his mind, softened with

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excessive compassion was attached to the lotus-feet of Lord Buddha.

Verse 3—Under the orders of that Śakasena (Śakrasena?) desirous of attaining highest enlightenment, this image of the sage (Lord Buddha) has been made for annihilation of sorrow of all beings.

No.—24. Stone-Slab Inscription of the time of Gopāladeva, II. (940-960 A.D.)

Place : Nalanda, Bihar.

Ref. : Archaeological Report, Vol. I., plate XIII. I. Archaeological Survey Report, Vol. III., p. 120. Journal and Proceedings A. S. B. Vol. IV. (New Series). p. 115. Martin's Eastern India, Vol. I., plate XV. figure 4. Gauḍalekhamālā, page 86.

Language : Sanskrit.

Script : Old Bengali.

Account : The small slab of stone, containing the inscription was recovered at Nalanda in 1862. As the slab of stone was the foot-stool of an image of Goddess of Learning, it was known as 'Vāgīswarī Inscription'. A facsimile of the Inscription, along with its translation, as rendered by Mr. Cunningham appeared in the pages of Archaeological Survey Reports, Vol. I. and Vol. III. Subsequently, its reading as deciphered by Mr. Haraprasad-Sastri was published by Sri Nilmani Chakravarti in the

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Journal and Proceedings of A.S.B. Vol. IV. A picture of the image of Goddess of Learning, at whose feet the small slab of stone was discovered by Dr. Buchaenon hundred years earlier was published by him in his Martin's Eastern India, Vol. I. The Inscription belongs to the time of Gopāla II. (940-960 A.D.).

(Quoted from Gauḍalekhamālā)

Text

1. सम्बत् १ आश्विन सुदि ८ परमभट्टारकमहाराजाधिराज-
परमेश्वर-श्रीगोपाल-राजनि श्रीनालन्दायां

2. श्रीवागीश्वरी-भट्टारिका-सुवर्णव्रीहि-सक्ता ।

Translation

This idol of the Goddess of Learning endowed with Corns (was established) on the eighth day of bright moon of the month of Āświna in the first year of the reign of His Highness Paramount Sovereign Mahārājādhirāja Gopāladeva.

Notes

Line 2—Suvarṇavrīhī-saktā—endowed with golden corns. Possibly the king donated lands, yielding rich crops to the deity. Or it may be that the deity was decorated with golden vessels. In ancient times the custom of decorating idols of Gods with golden vessels was in vogue. In that case the term 'Vrīhi' should be taken as conveying the sense of vessel and other ornaments.

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No.—25. Sakrasena Stone-slab Inscription of the time of Gopāladeva II.

Place: Bodh Gaya, Bihar.

Ref.: Mahabodhi, Plate XXVIII, 2. Mahabodhí, p. 63. Journal and Proceedings, A.S.B. Vol. IV. (New Series) p. 105, Gauḍalekhamālā, p. 88.

Language: Sanskrit.

Script:. Proto-Bengali.

Metre: Verse 1—Sragdharā; Verse 2—Vasantatilaka; Verse 3—Āryā.

Account: The slab of stone, containing the Inscription and serving as the foot-stool of an image of Lord Buddha was recovered by Mr. Cunningham at Bodh Gaya in 1879 A.D. Its facsimile, along with the reading, deciphered by Mr. Nilmani Chakravarti appeared in the pages of Journal and Proceedings of A.S.B.

The Inscription records the framing of an image of Lord Buddha at the command of one Śakrasena (or Śakasena) more commonly known as Śrī Dhārmabhīma from the scripts,used in the Inscription, Mr. Chakravarti has taken it as belonging to the time of Gopāla, II.

Text

1. कृत्वा मैत्रीं तनुत्रं स्फुरदुरुकरणा-खड्गमालम्बयन् यः
स्फूर्ज्जत्-कन्दर्प-सेना-प्रलय-जलनिधेर्द्धानभीमप्रमोषी ।
कल्पान्तादोप्त-वह्निज्वलिततरवपु; क्रोध-जिह्मीकृ-

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2. तभ्रु॑

जिग्ये निर्व्वान्त-हेमद्युतिः--ललितवपुः सोस्तु भूत्यै जिनो वः ॥१॥

यः शारदेन्दु-किरणोज्ज्वल-कीर्तिपुञ्जः

सम्बुद्ध-पाद-शतपत्र-मनःषडङ्घ्रिः ।

श्रीधार्म्मभी-

3. म इति च प्रथितः पृथिव्यां

सिन्धूद्भवो भवदनल्प-कृपार्द्द(र्द्र)चित्तः ॥२॥

तेनेयं शक(क?) मेनेन कारिता प्रतिमा मुनेः ।

काङ्खताऽनुत्तरां बोधिं जगतो दुःख-शान्तये ॥

4. श्रीगोपालदेव-राज्ये ।

Translation

Verse 1.—May Lord Buddha, having his body rendered beautiful by the lustre of gold in the shape of contemplation bestow good to us,—Buddha, who by making, friendliness his armour and holding the sword in the shape of deep compassion silenced the tumultuous uproar of the dangerous ocean of increasing Cupid-Army, and thereby defeated him (cupid), having a frame, shining with fire, blazing at the end of the cycles, and possessing eye-brows contracted in anger.

Verse 2 & 3.—By the orders of Śakasena, desirous of attaining highest knowledge,—that highly compassionate person, born in the land of Sindhus and well-known in the Earth by the name of Dhārmabhīma,—having a mass of fame, as white as the rays of autumnal

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moon and having a drone in the shape of his mind attached to the lotus feet of Lord Buddha—this figure of His Holiness was carved out in order to ward off the calamities of the world.

In the kingdom of Śri Gopāladeva.

No.—26. Vāgīswarī Stone Inscription of the time of Gopaladeva, II.

Place : Nalanda, Bihar.

Ref.: Archaeological Survey Report, Vol. I, plate XIII, I. Archaeological Survey Report, Vol III, p. 120. Journal and Proceedings A.S.B. Vol. IV, (New Series), p. 105. Martin's Eastern India Vol. I, plate XV, figure 4 Gauḍalekhamālā, page 86.

Language : Sanskrit.

Script : Proto-Bengali.

Account : A small slab of stone, containing the Inscription and serving as the footstool of an image of Goddess of learning was recovered by Mr. Cunningham from the debris of Nalanda Vihara in 1862 A. D. Its reading as deciphered by Mr. Cunningham and Mm. Pandit Haraprasad Sastri appeared in the Archaeological Survey Reports. From the scripts used in the Inscription, Pt. Nilmani Chakravarti has taken it as belonging to the time of Gopāla II.

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Text

1. सम्बत् १ आश्विन सुदि ८ परमभट्टारक-महाराजाधिराज-परमेश्वर-श्रीगोपाल-राजनि श्रीनालन्दायां

2. श्रीवागीश्वरी-भट्टारिका सुवर्णव्रीहि-सक्ता ।

Translation

At Nālandā, on this eighth day of bright moon of the month of Āśvina, in the first year of the kingdom of His Highness paramount monarch Lord Gopāla; the revered Goddess of Learning has been decorated with Golden vessels.

No.—27. Amgāchi Copper-plate Inscription of Vigrahapāla III.

Place : Dinajpur, East Bengal.

Ref. : Centenary Review, Part II, pp. 210-213. Indian Antiquary, Vol. XIV, pp. 166-168 ; Vol. XXI, pp. 97-101. Gauḍalekhamālā, pp. 123-126.

Language : Sanskrit.

Script : Old Bengali.

Metre : Verses 1 and 8—Sragdharā . Verses 2, 3, 6 and 13—Śārdūlavikrīḍita ; Verses 4, 7 and 10—Vasanta-tilaka ; Verse 5—Āryā ; Verse 9—Indravajrā ; Verse 11 —Mālinī ; Verse 12—Śikhariṇī ; Verse 14—Mandākrāntā.

Account : The copper-plate, containing the inscription was recovered by a farmer engaged in ploughing his fields at a place known as Āmgachi, situated same fourteen miles

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away from Bādāl, within the district of Dinajpur in 1806. Prof. Colebrooke was the first man to decipher the reading of a portion of this Inscription. Subsequently the work was taken up by Prof. Hornley, who was successful in deciphering the readings of only the verses and the reading was published in the Centenary Review of Asiatic Society. Thirty-three lines of this inscription were inscribed on one face and sixteen lines on the other of this plate, measuring $14\frac{1}{2} \times 12\frac{3}{4}$. Its prose portion has not yet been published. The Inscription records the gift by Vigrahapāla III of land within the Viṣaya of Koṭivarṣa situated within the Bhukti of Puṇḍravardhana to a Brahmin on the 9th day of Caitra in the 12th, or 13th year of his reign. The royal proclamation was inscribed by one Śaśideva, son of the famous artist Mahīdhara hailing from Poṣalī.

(Taken from Gauḍalekhamālā)

Text

1. ॐ स्वस्ति

मैत्रीं कारुण्य-रत्न-प्रमुदितहृदयः प्रेयसीं सन्दधानः

2. सम्यक् सम्बोधिविद्यासरिदमलजलक्षालिताज्ञानप

3. ङ्कः ।

जित्वा यः कामकारिप्रभवमभिभवं शाश्वतीं

4. प्राप शान्तिम्

स श्रीमाँल्लोकनाथो जयति दशबलोऽन्यश्च

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5. गोपालदेवः ॥ 1

लक्ष्मी-जन्मनिकेतनं समकरो वोढुं क्षमः क्ष्माभरं

पक्षच्छेदभयादुपस्थितवतामेकाश्रयो भूभृताम् ।

मर्य्यादा-परिपालनैकनिरतः सौ(शौ)र्य्या-

6. लयोऽस्मादभू-

दुग्धाम्भोधिविलासहासिमहिमा श्रीधर्म्मपालो नृपः ॥ 2

रामस्येव गृहीत-सत्यतपसस्तस्यानुरूपो गुणैः

सौमित्रेरुदपादि तुल्य-

7. महिमा वाक्पाल-नामानुजः ।

यः श्रीमान्नयविक्रमैकवसतिर्भ्रातुः स्थितः शासने

शून्याः शत्रु-पताकिनीभिरकरोदेकातपत्रा दिशः ॥ 3

तस्मादु-

8. पेन्द्र-चरितैर्ज्जगतीम्पुनानः

पुत्रो बभूव विजयी जयपालनामा ।

धर्म्मद्विषां शमयिता युधि देवपाले

यः पूर्व्वजे भुवनराज्यसुखान्यनैषीत् ॥ 4

श्रीमा-

9. न्विग्रहपालस्तत्सूनुरजातशत्रुरिव जातः ।

शत्रुवनिता-प्रसाधन-विलोपि-विमलासि--जलधारः ॥ 5

दिक्पालैः क्षितिपालनाय दधतं देहे विभ-

10. क्तान्

श्रीमन्तज्जनयाम्बभूव तनयं नारायणं स प्रभुं ।

यः क्षोणीपतिभिः शिरोमणि-रुचा श्लिष्टाङ्घ्रि-पीठोपलं

न्यायोपात्तमलञ्चकार चरितैः

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11. स्वैरेव धर्म्मासनम् ॥ 6

तोयाशयैर्ज्जलधिमूल-गभीरगर्भै-

र्देवालयैश्च कुलभूधर-तुल्यकक्षैः ।

विख्यातकीर्त्तिरभवत्तनयश्च तस्य

श्रीराज्यपाल इ-

12. ति मध्यमलोकपालः ॥ 7

तस्मात् पूर्व्वक्षितिध्रान्निधिरिव महसां राष्ट्रकूटान्वयेन्दो-

स्तुङ्गस्योत्तुङ्गमौलेर्दुहितरि तनयो भागदेव्यां प्रसूतः ।

श्रीमा-

13. न् गोपालदेवश्चिरतरमवनेरेकपत्न्या इवैको

भर्त्ताभून्नैकरत्न-द्युतिखचित-चतुःसिन्धु-चित्रांशुकायाः ॥ 8

यं स्वामिनं राजगुणैरनूनमासेवते चा-

14. रुतरानुरक्ता ।

उत्साह-मन्त्र-प्रभुशक्ति-लक्ष्मीः पृथ्वीं सपत्नीमिव शीलयन्ती ॥ 9

तस्माद्बभूव सवितुर्वसुकोटिवर्षी

कालेन चन्द्र इव विग्रहपालदेव

15. : ।

नेत्रप्रियेण विमलेन कलामयेन

येनोदितेन दलितो भुवनस्य तापः ॥ 10

हतसकलविपक्षः सङ्गरे बाहुदर्पा-

दनधिकृतविलुप्तं राज्यमासाद्य पित्र्यम् ।

16. निहितचरणपद्मो भूभृतां मूर्द्धि तस्मा-

दभवदवनिपालः श्रीमहीपालदेवः ॥ 11

त्यजन् दोषासङ्गं शिरसि कृतपादः क्षितिभृतां

वितन्वन् सर्व्वाशाः प्रसभ-

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17. मुदयाद्रेरिव रविः ।

हतध्वान्त-स्निग्धप्रकृतिरनुरागैकवसति-

स्ततो धन्यः पुण्यैरजनि नयपालो नरपतिः ॥ 12

पीतः सज्जनलोचनैः स्मररिपोः पूजा-

18. नुरक्तः सदा

संग्रामे चतुरोऽधिकञ्च हरितः कालः कुले विद्विषाम् ।

चातुर्व्वर्ण्य-समाश्रयः सितयशःपुञ्जर्ज्जगद्रञ्जयन्

श्रीमद्विग्रहपालदेव-नृपति-

19. (र्जज्ञे ततोधामभृत् ?) ॥ 13

देशे प्राचि प्रचुर-पयसि स्वच्छमापीय तोयं

स्वैरं भ्रान्त्वा तदनु मलयोपत्यका-चन्दनेषु ।

कृत्वा सान्द्रैस्तरुषु जडतां शीकरैर-

20. (भ्रतुल्याः)

प्रालेयाद्रेर्कटकमभजन् यस्य सेना-गजेन्द्राः ॥ 14

Translation

Verses 1-11 & 14 Vide Bāṇagaḍa Copperplate Inscription of Mahipāladeva I.

Verse 12—From him through religious merits was born the fortunate ruler of Earth—affectionate by nature and the sole object of love (of his subjects),—Nayapāla, by name, eschewing the association of faults, placing his feet on the heads of kings, pervading all the quarters with his prowess and dispelling darkness (of ignorance),—like the Sun from the rising mount,—Sun, who leaves the

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company of night, showers his rays on mountain-peaks, shines the quarters and removes darkness.

Verse 13—From him was born the prosperous and powerful king Vigrahapāla, drunk (as if) by the eyes of good, devoted to the worship of the enemy of Cupid, highly expert in fighting, destroyer of the host of enemies, and shelter of the four castes,—tinging the entire universe by his white mass of fame.

No.—28. Bāṇagaḍa Copper-plate Inscriptions of Mahipāla I (988-1023 A.D.)

Place: Dinajpur, East Bengal.

Ref.: I.A.S.B. Vol. LXI. pp. 77-87.

Sāhityapariṣadpatrikā, No. 3 of B. S. 1305. pp. 167-172.

Gauḍalekhamālā, pp. 91.

Language: Sanskrit.

Script: Old Bengali.

Metre: Verse 1, 8—Śragdharā; Verses 2-3-6 Sārdūla-Vikriḍita: Verses 4, 7, 10—Vasantatilaka; Verse 5 Aryā; Verse 9 Indravajvā; Verse 11 Mandākrānta; Verse 12 Mālini.

Account: The copper plate, bearing the name of Mahipāla I, son of Vigrahapāla II of the great Pāla Dynasty of Bengal was discovered from remnants of famous Bānagaḍa, situated within the district of Dinajpur. The

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plate was preserved at the personal museum of Sri Nrisiṃha Charan Nandi, Zeminder of Nawabbahar for a number of years till its removal to Calcutta museum. A facsimile of the inscription, as taken by late Giridhari Basu in 1886 was sent to the Asiatic Society of Bengal. Its reading, as deciphered by Prof. Keilhorn appeared for the first time in the pages of J.A.S.B. in 1892. Subsequently it was published by Late Nagendranath Basu in the Journal of Sāhityapariṣat in 1898.

The copper-plate. 1-2½ × 1 in size contains number of verses and a prose passage, written in 34 lines on one side and 28 on reverse of the verses, describing the genealogy and exploits of Pāla Emperors, the first are exact transcripts of those, contained in the Bhāgalpur copper-plate Inscription of Nārāyaṇapāla.

(Taken from Gauḍalekhamālā)

Text

1. ॐ स्वस्ति ॥

मैत्रीं कारुण्यरत्न-प्रमुदि-

2. तहृदयः प्रेयसीं सन्दधानः ।

सम्मक् सम्बोधि-वि-

3. द्या-श(स)रिदमलजल-क्षालिताज्ञानपङ्कः ।

जि-

4. त्वा यः (का) मकारिप्रभवमभिभवं शाश्वती-

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5. म्प्राप शान्ति
स श्रीमान् लोकनाथो जयति द-
6. शवलोऽन्यश्च गोपालदेवः ॥ 1
लक्ष्मी-जन्म-नि-
7. केतनं समकरो वोढुं क्षमः क्ष्मा-भरं
पक्षच्छेदभयादुपस्थितवतामेकाश्रयो भूभृतां ।
मर्य्यादा-परिपा-
8. लनैकनिरतः शौर्यालयोऽस्मादभू-
द्दुग्धाम्भोधि-विलास-हासि-महिमा श्रीधर्म्मपालो नृपः ॥ 2
रामस्येव
9. गृहीतसत्यतपसस्तस्यानुरूपो गुणैः
सौमित्रेरुदपादि तुल्य-महिमा वाक्पालनामानुजः ।
यः श्रीमान्न-
10. य-विक्रमैक-वसतिर्भ्रातुः स्थितः शासने
शून्याः शत्रुपताकिनीभिरकरोदेकातपत्रा दिशः ॥ 3
तस्मा-
11. दुपेन्द्रचरितैर्ज्जगतीं पुनानः
पुत्रो बभूव विजयी जयपालनामा ।
धर्म्मद्विषां शमयिता युधि देवपाले
यः
12. पूर्व्वजे भुवनराज्य-सुखान्यनैषीत् ॥ 4
श्रीमान् विग्रहपालस्तत्सूनुरजातशत्रुरिव जातः ।
शत्रु वनिता-प्रसाध-
13. नविलोपि-विमलासि-जलधरः ॥ 5
दिक्पालैः क्षितिपालनाय दध(तं देहे)विभक्तान् गुणान्
श्रीमन्तं जन-

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14. याम्बभूव तनयं नारायणं स प्रभु[ं] ।
यः क्षौणीपतिभिः शिरो(मणिरुचा श्लिष्टाङ्घ्रि)-पीठोपलं
न्यायो

15. पात्तमलञ्चकार चरितैः स्वैरे(व धर्म्मासनम्) ॥ 6
तोयाशयैर्ज्जलधि(मूल)-गभीरगर्भै-
र्द्देवालयैश्च

16. कुलभूधरतुल्य-कक्षैः ।
विख्यातकीर्त्तिर(भव)त्तनयश्च तस्य
श्रीराज्यपाल इति मध्यम-लोकपालः ॥ 7
तस्मा-

17. त् पूर्व्वक्षितिध्रान्निधिरिव महसां (राष्ट्र)कूटा(न्व)येन्दो-
स्तुङ्गस्योत्तुङ्ग-मौलेर्द्दुहितरि तनयो भाग्यदेव्यां प्र-

18. सूतः ।
श्रीमान् गोपालदेवश्चिरतरम(वनेरेक)-पत्न्या इवैको
भर्त्ताभून्नैक-(रत्नद्यु)ति-खचित-चतुःसिन्धु-

19. चित्रांशुकायाः ॥ 8
यं स्वामिनं राजगुणैरनूनमासेवते चा(रुतरा)नुरक्ता ।
उत्साह-मन्त्र-प्रभुशक्ति-लक्ष्मीः पृथ्वीं स-

20. पत्नीमिव शीलयन्ती ॥ 9
तस्माद्बभूव सवितु(र्व्वसुकोटिवर्षी
काले) न चन्द्र इव विग्रहपालदेवः ।
नेत्र-प्रिये-

21. न विमलेन कलामयेन
येनोदितेन दलितो (भुवन)स्य तापः ॥ 10
(देशे प्राचि) प्रचुर-पयसि स्वच्छमापीय तो-

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22. यं
स्वैरं भ्रान्त्वा तदनुमलयोपत्यका-चन्दनेषु ।
कृत्वा (सान्द्रैस्तरुषु जडतां) शीकरैरभ्रतुल्याः
प्रालेया(द्रे-)

23. : कटकमभजन् यस्य सेना-गजेन्द्राः ॥ 11
हतस(कल)विपक्षः सङ्गरे (बाहु)दर्पा-
दनधिकृत-विलुप्तं राज्यमा-

24. साद्य पित्र्यं ।
निहित-चरणपद्मो भूभृतां मूर्द्ध्नि तस्मा-
दभ(वदवनि)पालः श्रीमहीपालदेवः ॥ 12
स ख-

25. लु भागीरथीपथप्रवर्त्तमान-नानाविध-नौ(वा)टक-
सम्पादित-सेतुबन्ध-निहित-(शै)ल-सि(शि)खरश्रेणी-विभ्रमा-

26. त् । निरतिशय-घन-घनाघन-घटा-श्यामायमान-वासर(लक्ष्मी-)
समारब्ध-सन्तत-जलदसमयसन्देहात् ।

27. उदीचीनानेकनरपति-प्राभृतीकृता-(प्र)मेय-हयवाहिनी-खरखुरोत्खात-धूलीधूसरित-दिगन्तरा-

28. लात् । परमेश्वर-सेवा-समायाताशेष-जम्बूद्वीप-भूपालानन्तपादात-भर-नमदवनेः । वि(ला)सपुर-समा-

29. वासित-श्रीमज्जयस्कन्धावारात् । परमसौगतो महाराजाधिराज-श्रीविग्रहपालदेव-पादानुध्यातः पर-

30. मेश्वरः परमभट्टारकः महाराजाधिराजः श्रीमान्महीपालदेवः कुशली । श्रीपुण्ड्रवर्द्धनभुक्तौ । कोटीव-

31. र्षविषये । गोकलिका-मण्डलान्तःपाति-स्वसम्बन्धावच्छिन्नतलोपेत-चटपक्षिकावर्जित-कुरटपल्लि-

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32. का-ग्रामे। समुपगताशेषराजपुरुषान्। राजराजन्यक। राज-पुत्र। राजामात्य। महासान्धिविग्रहि-

33. क। महाक्षपटलिक। महामन्त्रि। महासेनापति। महा-प्रतिहार। दौःसाधसाधनिक। महादगुना

34. यक। महाकुमारामात्य। राजस्थानीयोपरिक। दाशा-पराधिक। चौरोद्धरणिक। दाण्डिक। दाण्डपा-

35. शिक। सौ(शौ)ल्किक। गौल्मिक। क्षेत्रप। प्रा-

36. न्तपाल। कोट्टपाल। अङ्गरक्ष। तदायु-

37. क्त-विनियुक्तक। हस्त्यश्वोष्ट्र-नौबल-व्या-

38. पृतक। किशोरवडवा-गोमहिषाजावि-

39. काध्यक्ष। दूतप्रेषणिक। गमागमिक।

40. अभित्वरमाण। विषयपति। ग्रामपति। (तरि)क। गौड। मालव। खस। हूण। कुलिक। कर्णाट। ला(ट)।

41. चाट। भट। सेवकादीन्। अन्यांश्चाकीर्त्तितान् राजपादोपजीविनः प्रतिवासिनो ब्राह्मणोत्तरांश्च। महत्त-

42. मोत्तम-कुटुम्बि-पुरोगमेदान्ध-चण्डाल-पर्य्यन्तान्। यथार्हं मानयति बोधयति समादिशति च विदित-

43. मस्तु भवतां। यथोपरिलिखितोऽयं ग्रामः स्वसीमा-तृण-यूति-गोचर-पर्य्यन्त-सतलः। सोद्देशः साम्रम-

44. धूकः। सजलस्थलः। सगर्त्तोषरः। सदशापराधः। सचौरोद्धरणः। परिहृत-सर्व्वपीडः। अचाट-

45. भटप्रवेशः। अकि(ञ्चिद्प्रग्राह्यः) समस्तभाग-भोग-कर-हिरण्यादि-प्रत्याय-समेतः। भूमिच्छिद्र-न्या-

46. येन। आचन्द्रार्कक्षितिसमकालम्। मातापित्रोरात्मनश्च पुण्य-यसो(शो) भिवृद्धये। भगवन्तं बुद्धभट्टार-

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47. कमुद्दिश्य। परास(श)र-सगोत्राय। शक्ति। वशिष्ठ। परासर-प्रवराय। (यजुर्व्वे)द-सब्रह्मचारिणे। वाज-

48. * * शाखाध्यायिने। मीमांसा-व्याकरण-तर्कविद्याविदे। हस्तिपद-ग्राम-विनिर्गताय। चवटिग्राम-वास्तव्या-

49. य। भट्टपुत्र-रि(हृ)षिकेश-पौत्राय। भट्टपुत्र-मधुशू(सू)दन-पुत्राय। भट्टपुत्र-(कृष्णादि)त्य-शर्म्मणे विशु(षु)व-संक्रा-

50. न्तौ विधिवत्। गङ्गायां स्नात्वा शासनीकृत्य प्रदत्तोऽस्माभिः। अतो भवद्भिः सर्व्वैरेवानुमन्तव्य-

51. म्। भाविभिरपि भूपतिभिः। भूमेर्द्दानफल-गौरवात्। अप-हरणे च महानरकपातभयात्।

52. दानमिदमनुमोद्यानुपालनीयम्। प्रतिवासिभिश्च क्षेत्रकरैः। आज्ञाश्रवण-विधेयीभूय यथाकालं

53. समुचित-भाग-भोग-कर-हिरण्यादि-प्रत्यायोपनयः कार्य्य इति॥ सम्बत्...दिने। भवन्ति चात्र

54. धर्म्मानुशंसिनः श्लोकाः।

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य

55. तदा फलम्॥ 13

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।

उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ॥ 14

56. गामेकां स्व(र्ण)मेकं(ञ्च) भूमेरप्यर्द्धमङ्गुलम्।

हरन्नरकमायाति यावदाहूत-संप्लवम्॥ 15

षष्टिं वर्ष-सहस्रा-

57. णि स्वर्गे मोदति भूमिदः।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत्॥ 16

स्वदत्ताम्परदत्तां वा यो हरेत

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58. वसुन्धराम् ।
स विष्ठायां क्रि(कृ)मिर्भूत्वा पितृभिः सह पच्यते ॥ 17
सर्व्वानेतान् भाविनः पार्थिवेन्द्रान्
भूयो भू-

59. यः प्रार्थयत्येष रामः ।
सामान्योऽयं धर्म्मसेतुर्न्नृपाणां
काले काले पालनीयो भवद्भिः ॥ 18
इति कमलद-

60. लाम्बु-विन्दुलोलां
श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।
सकलमिदमुदाहृतञ्च बुद्ध्वा
नहि पुरुषैः परकीर्त्त-

61. यो विलोप्याः ॥ 19
श्रीमहीपालदेवेन(द्विजश्रेष्ठोप)पादिते ।
भ(ट्ट) श्रीवामनो मन्त्री शासने दूतकः कृतः ॥ 20

62. (पोस-)ली-ग्राम-निर्यात-(विजया)दित्य-सूनुना ।
इदं शासनमुत्कीर्णं श्रीमहीधरशिल्पिना ॥ 21

Translation

Verses 1-5—See English rendering of verses 1, 2, 4, 5 and 7 of Bhāgalpur Copper-plate Inscription of Nārāyaṇapāla.

Verse 6—From Vigrahapāla was born the prosperous ruler of the earth Nārāyaṇa, bearing in his body the merits deposited by lords of quarters for protection of the world; he (Nārāyaṇa) decorated by his own deeds the inherited

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throne, in which the slab of stone, used as foot-stool was tinged by lustre emanating from crest-jewels of the rulers of earth.

Verse 7—His son Rājyapāla, the lord of the earthly region attained high reputation by (constructing) lakes, whose beds were as deep as bottoms of the ocean and temples, in which vaults were as high as age-old mountains.

Verse 8—Like the Eastern mountains giving birth to sun the repository of luminosity, he produced in Bhāgadevī, the daughter of Jungarāja, who held his crown high and as such, was regarded as the foremost ruler of the Rāṣṭrakūṭa Dynasty, a son named Gopāla. For long he enjoyed earth resembling a devoted wife and having for its variegated silken garments the four oceans tinged with lustre of numerous gems.

Verse 9—Royalty, attended with valour, council, treasury and army of the king, being greatly attracted waited upon him, endowed with all kingly virtues,—all the while pleasing her co-wife like earth.

Verse 10—Like the thousand-rayed moon taking shape from Sun, from him was born king. Vigrahapāla, bestowing crores of riches. That son, pleasing to the eyes, clear (in mind) and expert in fine arts allayed, after his coronation, the sufferings of all beings.

Verse 11—The cloud like mighty tuskers, belonging to his infantry drank clear waters in the eastern country,

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full of rivers and then roamed freely in sandal groves of Malaya valley, and after that enjoyed the slopes of the Himalayas, all the time benumbing the trees with thick water sprays.

Verse 12—From him was born the ruler of the Earth—prosperous Mahipāla. After slaying the entire host of enemies in battles with the sheer prowess of his own arm, he regained the kingdom of his father, snatched away by those who had no claim to it and (thereby) placed his lotus feet on the heads of all kings.

Lines 46 to 49—For his Holiness Lord Buddha (the village) is duly donated by me under royal seal after taking a dip in the Ganges on this the last day of the month of Caitra to Brahmin Bhaṭṭaputra Kṛṣnāditya, son of Bhaṭṭaputra Madhusūdana, grandson of Bhaṭṭaputra Hrishikeśa belonging to Parāśara Gotra and Śaktri-Vaśiṣṭa-Parāśara-Pravara,—guided by Yajurveda, studying its Vājaseneyi Branch, well-versed in Mimāṃsā, Vyākaraṇa and Tarkaśāstra,—originally a resident of village Hastipada and at present living in Cavaṭi.

Verse 15—A man secretly appropriating a cow, a piece of gold and land, even measuring one-half of a finger goes to hell, full of dangers.

Verse 20—In the matter of this proclamation announcing gift to a foremost Brahmin by His Excellency Mahi-

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pāladeva, the minister Bhaṭṭa Śri Vāmana was appointed the announcer.

Verse 21—This document was engraved by artist Śri Mahīdhara, son of Vijayāditya, come from the village Posati.

For English renderings of other portions see Bhāgalpur Copper-plate Inscription of Nārāyaṇapāla.

Notes

Verse 10, 11 & 12—During the reign of Vigrahapāla II, the Pāla power was shaken by the Kambojas, but the fortunes of the family were restored by Mahipāla I. By comparing Vigrahapāla II to moon, springing from Sun, the composer of the verses possibly hints at his reversal of fortune. This is corroborated by the statement that his elephants had to take refuge in the slopes of snow-clad Himalayas. At a much later date, his son Mahipāla I, referred to as the overlord of Gauḍa regained his father's kingdom, which had been snatched away by people, having no claim to it.

Line 30-31—The village donated by this document, is Kuraṭapallikā, lying within the jurisdiction of Gokalika-maṇḍala, included within Koṭivarṣa Viṣaya, situated in Puṇḍravardhana Bhukti.

Line 28—The 'camp of victory' at Monghyr was no longer in existence. It was shifted to Vilāsapura, possibly situated somewhere in North Bengal.

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Line 43—Satalaḥ Soddeśaḥ—Including water-ways and embankments.

Line 62—The name of the village Posali appears in Āmgāchi Inscription also.

No.—29. Nālandā Stone-slab Inscription of the time of Mahipāladeva

Place : Nālanda, Bihar.

Ref. : Archaeological Survey Report, Vol. III, p. 122. Archaeological Survey Report, Vol. III, p. 123. Journal and Proceedings A. S. B. Vol. IV, (New Series) pp. 106,107. Rāmacarita (published in the memoirs of A.S.B.). Gauḍa-lekhamālā, p. 101.

Language: Sanskrit Prose.

Script: Proto-Bengali.

Account: Captain Marshal recovered the inscription, inscribed on the lintel of a door at the time of excavating the Bālāditya temple in Nālanda. The reading of a part of this inscription, as deciphered by Mr. Cunningham appeared in the pages of the Archaeological Survey Report. Subsequently, Mr. Nilmani Chakravarti deciphered the reading of the full inscription and got it published in the Journal and Proceedings of A.S.B.

The Inscription, dating from the time of Mahipāla I, records the renovation of a temple by one Śri Bālāditya, after it was destroyed by fire.

(Taken from Gauḍalekhamālā)

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Text

ॐ

1. श्रीमन्महीपाल दे-
2. व-राज्य-सम्वत् ११
3. अग्निदाहोद्धारे
4. गते देय धर्म्मोयं प्रवर-
5. मा(म)हायान-यायिनः पर-
6. मोपासक श्रीमत्तैलाढ-
7. कीय ज्याविष(?) कौशाम्वी-
8. विनिर्गतस्य हरदत्तनप्तु-
9. : गुरुदत्तसुत-श्रीबाला-
10. दितस्य। यदत्र पुण्यं त-
11. द्भवतु सर्व्व-सत्त्वराशेर-
12. नुत्तरज्ञानावाप्तय इति।

Translation

This gift for propagation of religion, made at the time of renovation (of the temple) destroyed by fire is from Bālāditya, son of Gurudatta and grandson of Haradatta,—come from Kausāmbī and settled in Tailādhaka,—professing the faith of Pravara Mahājāna sect. May the religious merit accrued from this lead to enlightenment of all beings!

No.—30. Manahali Copper-plate Grant of Madanapāladeva.

Place : Manahali, Dinajpur, East Bengal.

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Ref.: J. A. S. B. 1900. Gauḍalekhamālā, page 147.

Language: Sanskrit.

Script: Proto-Bengali.

Metre: Varses 1, 8—Śragdharā; Verses 2, 3, 6, 14, 15 and 17—Śārdūlavikrīḍita; Verses 4, 7, 9, 16—Vasantatilaka; Verse 5—Āryā; Verses 10 and 18—Mālinī; Verse 12—Śikhariṇī; Verse 13—Upajāti.

Account: The copper-plate was recovered in 1875 A.D. at the time of excavating a tank in the village of Manahali in the district of Dinajpur. It came to the hands of late Nandakrisna Bose, the then collector of Dinajpur, who made a gift of it to the Asiatic Society of Bengal. The reading of this inscription, as deciphered by Mr. Bose was published in the journals of Sāhitya Pariṣat and Asiatic Society, as also in the Viśvakoṣa.

The copper-plate measuring 15¾″ × 16″ contains 35 lines on obverse and 23 on reverse. It records the gift of a village, situated in the Maṇḍala of Halāvarta, within the Viṣaya of Koṭivarṣa, lying within the jurisdiction of Pauṇḍravardhana Bhukti to one Śri Batesvara-Svāmiśarman, being his fee for chanting the Mahābhārata at the request of Citramatikā, the chief queen of the king Madanapāla. The royal mandate, donating the village is issued from the victory-camp, situated in the precints of the city of Rāmāvati in the eighth year of the reign of Madanapāla. Its announcer is Bhīmadeva, a minister in charge

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of war and peace and inscriber is an artist named Tathāgatasara.

(Taken from Gauḍalekhamālā)

Text

1. ॐ नमो बुद्धाय ॥

स्वस्ति ॥

मैत्रीं कारुण्यरत्न-प्रमुदित-हृदयः प्रेयसीं सन्दधानः

सम्यक्-सम्बोधि-विद्या-सरिदमलजल-क्षालि-

2. ताज्ञान-पङ्कः ।

जित्वा यः कामकारि-प्रभवमभिभवं शाश्वतीं प्राप शान्ति

स श्रीमान् लोकनाथो जयति दशबलोऽन्यश्च गोपालदेव

3. : ॥ 1

लक्ष्मी-जन्मनिकेतनं समकरो वोढु(ं) क्षमः क्ष्माभरं

पक्षच्छेदभयादुपस्थितवतामेकाश्रयो भूभृतां ।

मर्य्यादा-परिपालनैक-नि-

4. रतः शौर्य्यालयोऽस्मादभू(त्)

दुग्धाम्भोधि-विलासहास-वसतिः श्रीधर्म्मपालो नृपः ॥ 2

रामस्येव गृहीत-सत्यतपसस्तस्यानुरूपो गुणैः

5. सौमित्रेरुदपादि तुल्यमहिमा वाक्पालनामानुजः(।)

यः श्रीमान् नयविक्रमैक-वसतिर्भ्रातुः स्थितः शासने

शून्याः शत्रु-पताकिनीभिर-

6. करोदेकातपत्रा दिशः ॥ 3

तस्मादुपेन्द्रचरितैर्जगतीं पुनानः

पुत्रो वभूव विजयी जयपालनामा ।

धर्म्मद्विषां शमयिता युधि देवपाले

यः पू-

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7. र्व्वजे भुवनराज्य-सुखान्यनैषीत् ॥ 4

श्रीमद्विग्रहपालस्तत्-सूनुरजातशत्रुरिव जातः ।

शत्रु-वनिता-प्रसाधन-विलोपि-विमलासिजलधारः ॥ 5

8. दिक्पालैः क्षितिपालनाय दधतं देहे विभक्तान् गुणान्

श्रीमन्तं जनयाम्बभूव तनयं नारायणं स प्रभुं ।

यः क्षौणी-पतिभिः सि(शि)रोमणि-रुचा

9. श्लिष्टाङ्घ्रि-पीठोपलं

न्यायोपात्तमलञ्चकार चरितैः स्वैरेव धर्म्मासनं ॥ 6

तोयाशयैर्ज्जलधि-मूल-गभीर-गर्भै-

र्देवालयैश्च कुलभूधर-

10. तुल्यकक्षैः (।)

विख्यात-कीर्त्तिरभवत्तनयश्च तस्य

श्रीराज्यपाल इति मध्यमलोक-पालः ॥7

तस्मा(त्) पूर्व-क्षितिध्रान्निधिरिव महसां राष्ट्र-

11. कूटान्वयेन्दो-

स्तुङ्गस्योत्तुङ्ग-मौलेर्द्दुहितरि तनयो भाग्यदेव्यां प्रसूतः ।

श्रीमान् गोपालदेवश्चिरतरमवनेरेकपत्न्या इवै-

12. को

भर्त्ताभून्नैकरत्न-द्युति-खचित-चतुःसिन्धु-चित्रांशुकायाः ॥ 8

तस्माद्बभूव सवितुर्व्वसुकोटिवर्षी

कालेन चन्द्र इव विग्रहपाल-

13. देवः ।

नेत्र-प्रियेण विमलेन कलामयेन

येनोदितेन दलितो भुवनस्य तापः ॥ 9

हत-सकल-विपक्षः सङ्गरे बाहुदर्प्पा-

दनधि-

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14. कृत-विलुप्तं राज्यमासाद्य पित्र्यं ।
निहित-चरणपद्मो भूभृतां मूर्द्धि तस्मा-
दभवदवनिपालः श्रीमहीपालदेवः ॥ 10
त्यजन् दो-

15. षासङ्गं शिरसि कृतपादः क्षितिभृतां
वितन्वन् सर्व्वाशाः प्रसभमुदयाद्रेरिव रविः ।
गुणग्राम्या-स्निग्ध-प्रकृतिरनुरागै-

16. कवसति-
स्ततो धन्य(:) पुण्यैरजनि नयपालो नरपतिः ॥ 11
पीतः सज्जन-लोचनैः स्मररिपोः पूज्यानुरक्तः सदा
संग्रामे च-

17. (तुरोधिकश्च हरितः) कालः कुले विद्विषां ।
चातुर्व्वर्ण्य-समाश्रयः सितयशः-पूरैर्ज्जगल्लम्भयन्
तस्माद्विग्रहपालदेव-नृ-

18. पतिः पुण्यैर्ज्जनानामभूत् ॥ 12
तन्नन्दनश्चन्दन-वारि-हारि-
कीर्त्तिप्रभानन्दित-विश्वगीतः ।
श्रीमान् महीपाल इति द्वितीयो

19. द्विजेश-मौलिः शिववद्बभूव ॥ 13
तस्याभूदनुजो महेन्द्रमहिमा क(स्क)न्दः प्रतापश्रिया-
मेकः साहस-सारथिर्गुणनयः

20. श्रीशूरपालो नृपः (1)
यः स्वच्छन्द-निसर्ग-विभ्रमभरा-(न्)विभ्रत्-(सु)सर्व्वायुध-
प्रागलभ्येन मनःसु विस्मयभयं सग्यस्ततान द्विषां ॥ 14
ए-

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21. तस्यापि सहोदरो नरपतिर्द्दिव्यप्रजा-निर्भर-
क्षोभाहूत-विधूत-वासवधृतिः श्रीरामपालोऽभवत् ।
शासत्येव

22. चिरं जगन्ति जनके यः शैशवे विस्फुरत्-
तेजोभिः परचक्र-चेतसि चमत्कारं चकार स्थिरं ॥ 15
तस्मादजायत निजा-

23. यत-बाहुवीर्य्य-
निस्पी(श्पी)त-पीवर- विरोधियशः-पयोधिः ।
गेदश्वि-कीर्त्तिरमरेन्द्र-वधू-कपोल-
कर्प्पूर-पत्रमकरी(?) स कु-

24. मारपालः ।' 16
प्रत्त(त्य)र्थि-प्रमदा-कदम्बक-शिरःसिन्दूर-लोपक्रम-
क्रीडा-पाटल-पाणिरेष सुषुवे गोपालमूर्व्वीभुजं ।

25. धात्री-पालन-जृम्भमान-महिमा कर्पूर-पांशुत्करै-
र्देवः कोर्त्तिमयो निज(ं) वितनुते यः शैशवे क्रीडितम् ॥ 17
तदनु मदन-

26. देवी-नन्दनश्चन्द्रगौरै-
श्चरितभुवनगर्भैः प्रांशुभिः कीर्त्तिपूरैः ।
क्षितिमचरमतातस्तस्य सप्ताब्धिदाम्नी-
मभृत मदनपा-

27. लो रामपालात्मजन्मा ॥ 18
स खलु भागीरथी-पथ-प्रवर्त्तमान-नानाविध-नौवाटक-सम्पादित-
सेतुबन्ध-निहित-शैल-

28. शिखर(श्र)णी-विभ्रमान्निरतिशय-घनाघन-करिपट्ट-श्यामायमानवासर-
लक्ष्मी-समारब्ध-सन्तत-जलद-समय-सन्देहा-

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29. दुदि(दी)चीनानेक-नरपति - प्राभृतीकृता-प्रमेय-हयवाहिनी-खर-खुरोत्खात-धूली-धूष(स)रित-दिगन्तरालात् परमेश्वर-सेवा-

30. समागताशेष-जम्बुद्वीपभूपालानन्त-पादा(त)भर-नमदवनेः श्रीरामावतीनगर-परिसर-समावासित-श्रीमज्जयस्कन्धावा-

31. रात्। परमसौगतो महाराजाधिराजः श्रीरामपालदेव-पादानुध्यातः परमेश्वरः परमभट्टारको महाराजाधिरा-

32. जः श्रीमन्मदनपालदेवः कुशली ॥ पौण्ड्रवर्द्धनभुक्तौ कोटीवर्ष-विषये हलावर्त्तमण्डले कोष्ठगिरि [सं विंशत्या दधिकोपेत स-

33. कैवद्युर्ध्व सारद्धारज्वाके(?)] विंशतिकायां भूमौ। समुपगताशेष-राजपुरुषान् राज-राजन्यक-राजपुत्र-राजामात्य-महासन्धिवि-

34. ग्रहिक-महाक्षपटलिक - महासामन्त-महासेनापति-महाप्रतीहारदौः-साधसाधनिक-महाकुमारामात्य-राजस्थानी-

35. योपरिक-चौरोद्धरणिक-दाण्डिक-दाण्डपासि(शि)क-शौनिक-क्षेत्रप-प्रान्तपाल-कोट्टपाल-अङ्गरक्ष-तदायुक्तक-विनियुक्तक-

36. हस्त्यश्वोष्ट्रनौबलव्यापृतक-किशोर-वडवा--गोमहिषाजा-विकाध्यक्ष-दूतप्रेषणिक-गमागमिक-अभित्वरमाण-वि-

37. षयपति-ग्रामपति-तरिक-शौल्किक - गौल्मिक-गौडमालव-चोड-खस-हूण-कुलिक-कर्णाट-लाट-चाटभट्ट-सेवकादी-

38. न् अन्यांश्चाकीर्त्तितान्। राजपादोपजीविन(:) प्रतिवासिनो ब्राह्मणोत्तरान् महत्तमोत्तमकुटुम्बी-पुरोगम-चण्डाल-पर्य्यन्तान् य-

39. थार्हं मानयति बोधयति समादिशति च विदितमस्तु भवतां ॥ यथोपरिलिखितोयं ग्रामः ॥ स्वसीमातृणपूति-गोचर-पर्य्यन्तः ॥

40. सतलः सोद्देशः साम्रमधूकः सजलस्थलः सगर्त्तोषरः सझाटविटपः सदरसापसारः सचौरोद्धरणिकः परिहृत-सर्व्व-

41. पीडः अचाटभट्टप्रवेशः अकिञ्चित्-परग्राह्यः भाग-भोगकर-हिरण्यादि-प्रत्याय-समेतः रत्नत्रय-राजसम्भोगवर्ज्जितः

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42. भूमिच्छिद्रन्यायेन आचन्द्रार्कं क्षितिसमकालं मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये कौत्स-सगोत्राय शाण्डि-

43. ल्यासित-देवल-प्रवराय पण्डित-श्रीभूषण-सब्रह्मचारिणे साम-वेदान्तर्गत-कौथुम-शाखाध्यायिने चम्पाहिट्टीयाय

44. चम्पाहिट्टी-वास्तव्याय वत्सस्वामि-प्रपौत्राय प्रजापतिस्वामि-पौत्राय शौनकस्वामि-पुत्राय पण्डितभट्टपुत्र-श्रीवटेश्वरस्वा-

45. मि-शर्म्मणे पट्टमहादेवी-चित्रमतिकया वेदव्यास-प्रोक्त-प्रपाठित-महाभारत-समुत्सर्ग्गित-दक्षिणात्वेन भगव-

46. न्तं बुद्धभट्टारकमुद्दिश्य शासनीकृत्य प्रदत्तोऽस्माभिः। अतो भवद्भिः सर्व्वैरेवानुमन्तव्यं भाविभिरपि भूमिपति-

47. भिर्भूमेर्द्दान-फलगौरवात् अपहरणे महा-नरकपातभयाच्च दानमिद-मनुमोद्यानुमोद्य पालनीयं प्रतिवासि-

48. भिश्च क्षेत्रकरैराज्ञाश्रवण-विधेयीभूयः यथाकालं समुचितभाग-भोग-कर-हिरण्यादि-प्रत्यायोपनयः कार्य्य इति ॥

49. सम्वत् ८ चन्द्रगत्या चैत्रकर्म्मदिने १५ भवन्ति चात्र धर्म्मानुसं (शं)सिनः श्लोकाः ॥

बहुभिर्व्वसुधा दत्ता राजभिः

50. सगरादिभिः।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति।

उभौ तौ पुण्य-

51. कर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥

गामेकां स्वर्णमेकञ्च भूमेरप्यर्द्धमङ्गुलं

हरन् नरकमायाति। यावदाहूति(त)संप्लवं ॥

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52. षष्टीं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥
स्वदत्तां प-
रदत्तां वा यो हरेत वसुन्धरां ।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥
आस्फोटयन्ति पितरो वल्गयन्ति पिताम-

53. हाः ।
भूमिदोऽस्मत्-कुले जातः स नस्त्राता भविष्यति ॥
सर्व्वानेतान् भाविनः पार्थिवेन्द्रान्
भूयोभूयः प्रार्थयत्ये-

54. ष रामः
सामान्योयं धर्म्म-सेतुर्नराणां
काले काले पालनीयः क्रमेण ॥
इति कमलदलाम्बु-विन्दुलोलां
श्रियमनु

55. चिन्त्य मनुस(ष्य)-जीवितं च ।
सकलमिदमुदाहृतञ्च बुद्धा
नहि पुरुषैः पर-कीर्त्तयो विलोप्याः ॥
कृत-सकल-

56. नीतिज्ञो धैर्य-स्थैर्य-महोदधिः ।
सन्धिविग्रहिकः श्रीमान् भीमदेवोऽत्र दूतकः ॥
राज्ये मदनपालस्य अष्टमे

57. परिवच्छरे ।
ताम्रपट्टमिमं शिल्पी तथागतसरोऽखनत् ॥

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Translation

Verses 1-10—See Bāṇagaḍa Copper-plate Inscription of Mahipāla I.

Verses 11 & 12—See Āmagachi Copper-plate Inscription of Vigrahapāla III.

Verse 13—He had a son, Mahipāla II, who (whose glory) was sung by the denizens of the universe, delighted by the lustre of his fame, as pleasing as sandal-paste. Being the crest-jewel of the foremost of Brahmins, he resembled Śiva, decorated by the moon on head.

Verse 14—His brother king Śūrapāla had the personality of Indra and wealth of valour of Kārtikeya. Guided solely by prowess and well-versed in polity, he through the display of all types of weapons, arranged gracefully and naturally, according to his own sweet will spread wonder and fear in the minds of his enemies.

Verse 15—His another brother was king Rāmapāla, whose patience, resembling that of Indra was shaken being challenged by the onslaught of the army of Divya; even in childhood, during the regime of his father, he, by his shining valour astounded greatly the minds of his enemies.

Verse 16—From him was born Kumārapāla of voluminous fame, who did drink in its entirely the mighty ocean of reputation of his enemies and as such was the leafy decoration of camphor, applied to the cheeks of eastern quarters.

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Verse 17—This king Kumārapāla, whose hands were reddened by the act of wiping away of vermilion, put on the heads of multitudes of ladies, belonging to his enemies done sportively gave birth to the ruler of the earth Gopāla; this Gopāla exhibited his personality in childhood and while a mere boy, displayed his pranks by dusts of camphor (camphor-white fame).

Verse 18—After Gopāla, his uncle Madanapāla, a son of Rāmapāla and born of the womb of Madanadevī,—who covered the space of the universe by his massive moon-white fame protected the Earth, having garlands of seven oceans.

Last two verses—(Of this proclamation), the announcer is Bhīmadeva, well-versed in the entire science of polity,—a mighty ocean of patience and fortitude and a minister-in-charge of war and peace.

This copper-plate has been inscribed by the artist Tathāgatasara in the eighth year of the kingdom of Madanapāla.

No—31. Sāranātha Stone-slab Inscription of the time of Mahipāladeva.

Place: Śaranāth, U.P.

Ref.: Asiatic Researches, Vol. V. p. 131; Indian Antiquary, Vol. XIV, p. 139; A. S. R. of 1903-4, p. 222; Gauḍalekhamālā, p. 104.

Language: Sanskrit.

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Script: Proto Bengali.

Metre: Ārya.

Account: The slab of stone, containing the Inscription and serving as the footstool of an image of Lord Buddha was recovered from Saranath in 1794 A. D.

The Inscription dated 1026 A.D. records the renovation and reconstruction of a number of old memorials, carried on under the orders of Mahipala I.

(Taken from Gauḍalekhamālā).

Text

1. ॐ नमो बुद्धाय ॥

वारान(ण)सी (सी)-सरस्यां गुरव-श्रीवामराशि-पादाब्जं ।
आराध्य नमितभूपति-शिरोरुहैः शैवलाधीशं ॥ 1
इ(ई)शान-चित्रघण्टादि-कीर्त्तिरत्नशतानि यौ ।
गौडाधिपो महीपालः काश्यां श्रीमानकार(यत्) ॥ 2

2. सफलीकृत-पाण्डित्यौ बोधाव-विनिवर्त्तिनौ ।
तौ धर्म्मराजिकां साङ्गं धर्म्मचक्रं पुनर्नवं ॥ 3
कृतवन्तौ च नवीनामष्टमहास्थान-शैलगन्धकूटीं ।
एतां श्रीस्थिरपालो वसन्तपालोऽनुजः श्रीमान् ॥ 4

3. संवत् १०८३ पौषदिने

4. ये धर्म्मा हेतुप्रभवा हेतुं तेषां तथागतोऽह्यवदत् ।

5. तेषाञ्च यो निरोध एवंवादी महाश्रमणः ॥ 5

Translation

The two brothers Princes Sthirapāla and Vasantapāla, who were entrusted with the charge of construction of

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hundreds of notable things, such as Īśāna, Citraghanṭa and the like at Kāsī by Mahīpāla, the lord of Gauḍa, after worshipping at the lake of Vārāṇasī the lotus-feet of his preceptor Bāmarāśi,—feet, which being covered by hair of bent-down kings looked like a clustre of mosses,—brothers, who being of fruitful scholarship never deviated from the path of enlightenment—renovated the Dharmastupa and the entire wheel of religion and reconstructed the holy shrine made of stones and containing eight great positions.

On the eleventh day of Pouṣa in the year 1085 Śaka Era.

Of all objects which proceed from a cause, the Tathāgata has explained the cause ; and he has explained their cessation also : This is the doctrine of the great Śramaṇa.

(Davids : Vinaya Text I, p. 146)

No.—32. Rāmpāla Copper-plate of Śrichandra (11th Century A.D.)

Place: Rāmpāla, Dist. Dacca, East Bengal.

Ref.: Sāhitya, 1320 B. S,. Śrāvaṇa and Bhādra. Epigraphica Indica, Vol. XII, pp. 136-142. Inscriptions of Bengal, Vol. III. page 1.

Language: Sanskrit.

Script: Northern Nagri.

Metre: Verses 1, 3—Vasantatilaka ; Verses 2, 5—Śārdūlavikrīḍita ; Verses 4, 7, 8—Upajāti ; Verse 6—Indravajrā.

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Account: The copper-plate, containing the Inscription was discovered in course of digging a land at the village Rāmapāla in the Munsigunj Sub-division of the district of Dacca. It was purchased on behalf of the Vārendra Research Society by Dr. Radha Govinda Basak, who edited the Inscription and got it published first in the Bengali Journal Sāhitya and later on in the Epigraphica Indica.

The plate, containing the Inscription measures about 9½″ × 8″ and is inscribed on both sides. It records the grant of one pāṭaka of land in the village of Nehakāshṭhī in the Nānyamaṇḍala of Puṇḍrabhukti by Śrichandradeva, king of Harikela, i.e. Eastern Bengal, including Chandradvīpa to the Śāntivārika Pītavāsaguptaśarman, great grandson of Makkaḍagupta, grandson of Varāhagupta, and son of Sumaṅgalagupta, belonging to the Śāṇḍilya gotra and the Pravara of the three Ṛiṣis.

(Taken from Inscriptions of Bengal, Vol. III)

Text

1. ॐ स्वस्ति ।
वन्द्यो जिनः स भगवान्-करुणै(क)-पात्रं
धर्म्मोप्यसौ
2. विजयते जगदेकदीपः ।
यत्सेवया सकल एव महानुभावः
सं-
3. सारपारमुपगच्छति भिक्षुसङ्घः ॥ १
चन्द्राणामिह रोहितागिरिभुजाम्बङ्शे-

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4. विशालश्रियाम्

विख्यातो भुवि पूर्णचन्द्रसदृशः श्रीपूर्णचन्द्रोऽभवत् ।

अर्चा-

5. नाम्पदपीठिकासु पठितः सन्तानिनामग्रत-

ष्टङ्कोत्कीर्ण-नवप्रशस्तिषु जयस्तम्भेषु ताम्रेषु च ॥ 2

बुद्धस्य यः श-

6. शकजातकमङ्कसंस्थं

भक्त्या विभर्त्ति भगवानमृताकराङ्शुः ।

चन्द्रस्य तस्य कुलजात इतोव बौद्धः

7. पुत्रः श्रुतो जगति तस्य सुवर्णचन्द्रः ॥ 3

दर्शेस्य माता किल दोहदेन

दिदृत्तमाणो-

8. दयिचन्द्रविम्बं ।

सुवर्णचन्द्रेण हि तोषितेति

सुवर्णचन्द्रं समुदाहरन्ति ॥ 4

पुत्रस्तस्य पवित्रितोभयकुलः कौलीन-

9. भीताशयै-

स्त्रैलोक्ये विदितो दिशामतिथिभिस्त्रैलोक्यचन्द्रो गुणैः ।

आधारो हरिकेल-रा-

10. जककुदच्छत्रस्मितानां श्रियां

यश्चन्द्रोपपदे वभूव नृपतिर्द्वीपे दिलीपोपमः ॥ 5

ज्योत्स्नेव चन्द्रस्य

11. शचीव जिष्णा-

र्गौरी हरस्येव हरेरिव श्रीः ।

तस्य प्रिया काञ्चनकान्तिरासी-

च्छ्रीकाञ्चनेत्यञ्चित-

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12. शासनस्य ॥ 6

स राजयोगेन शुभे मुहूर्त्ते

मौहूर्त्तिकैः सूचितराजचिह्नं ।

अवाप तस्यां तनयं

13. नयज्ञः

श्रीचन्द्रमि(न्दू)पममिन्द्रतेजाः ॥ 7

एकातपत्त्राभरणां भुवं यो

विधाय वैधेयजनाविधे-

यः

14. चकार काराम्रु निवेशितारि-

र्यशः सुगन्धीनि दिशां मुखानि ॥ 8

स खलु श्रीविक्रमपु-

15. र-समावासित-श्रीमज्जयस्कन्धावारात् परमसौगतो महाराजाधिराज-श्रीमत्त्रैलोक्यचन्द्रदे-

16. व-पादानुध्यातः परमेश्वरः परमभट्टारको महाराजाधिराजः श्रीमान् श्रीचन्द्रदेवः कुश-

17. ली ॥ श्रीपौण्ड्रभुक्त्यन्तःपाति-नान्यमण्डले । नेहकाष्ठिग्रामे पाटकभूमौ ॥ समुपगताशे-

18. ष-राजपुरुषराज्ञीराणकराजपुत्त्रराजामात्यमहाव्यूहपतिमण्डलपति - महासान्धि

19. विग्रहिक । महासेनापति । महात्तपटलिक । महासर्व्वाधिकृत । महाप्रतीहार । कोट्टपाल । दौः-

20. साधसाधनिक । चौरोद्धरणिक । नौवलहस्त्यश्वगोमहिषा-जावि-कादिव्यापृतक । गौल्मिक । (शौ)-

21. ल्किक । दाण्डपाशिक । दण्डनायक । विषयपत्यदिनन्यांश्च (पत्यादीनन्यांश्च) सकलराजपादोजीवनो (पादोपजीविनो)ऽध्यत्तप्र-

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22. चारोङ्कानिहाकीर्त्तितान्। चाटभ(ट)जातीयान् क्षेत्रकरांश्च वाह्मणोत्तरान् यथार्हं मान-

23. यति बोधयति समादिशति च। मतमस्तु भवतां। यथोपरि-लिखितभूमिरियं। स्वसीमावच्छी(च्छि)

24. न्ना। तृणपूतिगोचरपर्य्यन्ता। सतला। सोद्देशा। साम्रपनसा। सगुवाकनालिकेरा। सलवणा स-

25. जलस्थला। सगर्त्तोषरा। सदशापराधा। सचौरोद्धरणा परिहृत-सर्व्वपीडा अचाटभटप्र-

26. वेशा अकिञ्चित्-प्रग्राह्या। समस्तराजभोगकरहिरण्यप्रत्यायसहिता। श(?) थल्यस्यगो-

27. त्राय त्र्य(र्षि)प्रवराय। मक्कडगुप्तस्य प्रपौत्राय वराहगुप्त-पौत्राय सुमङ्गलगुप्तस्य पुत्रा-

28. य। शान्तिवारिकश्रीपीतवासगुप्तशर्म्मणे। विधिवदुदकपूर्व्वकं कृत्वा कोटिहोमेङ्ग (होमङ्ग)-

29. तवते भगवन्तं बुद्धभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च

30. पुण्ययशोभिवृद्धये। आचन्द्रार्कं क्षितिसमकालं यावत् भूमि(च्छि)

31. द्रन्यायेन। श्रीमद्धर्म्म-(च)क्रमुद्रया ताम्रशासनीकृत्य प्रदत्ता-ऽस्माभिः। अतो भवद्भिः सर्व्वै-

32. रनुमन्तव्यं। भाविभिरपि भूपतिभिर्भूमेर्द्दानफल-गौरवादपहरणे महानरकपा-

33. तभयाच्च दानमिदमनुमोद्यानुपालनीयम्। निवासिभिः क्षेत्र-करांश्चाज्ञाश्रवणविधे-

34. यीभूय(य)थोचितप्रत्यायोपनयः कार्य्य इति।
भवन्ति चात्र धर्म्मानुशंसिनः श्लोकाः॥
भूमिं यः

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35. प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ ॥
षष्टिम्ब(र्षं) सहस्रा-
36. णि स्वर्ग्गे मोदति भूमिदः ।
आच्छेत्ता चानुमन्ता च तान्येव नरकं वसेत(त्) ॥
स्वदत्तां परदत्ताम्बा यो ह-
37. रेत वसुन्धराम् ।
स विष्ठायम् (याम्) क्रिमि(कृमि)र्भूत्वा पि(तृ)भिः (सह पच्यते) ॥
बहुभिर्व(सु)धा दत्ता राजभिः सग-
38. रादिभिः ।
यस्य यस्य यदा भूमि(स्त)स्य तस्य तदा फलम् ॥
इति कमलदा(दला)म्बु विन्दुलोलां
39. श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।
सकलमिदमुदाहृतञ्च बुद्ध्वा
न हि पुरुषैः पर-
40. कीर्त्तयो वि(लो)प्याः ॥

Translation

Verse 1—May that Lord Buddha, the sole resort of compassion, as well as Dharma, the unique lamp of the world be victorious. Through the worship of these two the entire noble-souled association of monks transcends the bounds of mundane existence.

Verse 2—The prosperous Pūrṇacandra, resembling the full moon and born in the family of the Chandras,—the

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rulers of Rohitāgiri and possessed of enormous fortune—became illustrious in this world. His name was mentioned on the footstools of (images of) venerable gods, on the top of the list of persons, possessing off-springs and in fresh eulogies, engraved by chisel on pillars of victory and copper-plates.

Verse 3—His son Suvarṇacandra, famous in the world became a devotee of Lord Buddha, as if, due to his birth in the family of the Moon of nectarine rays,—the Moon, who devouty bears in his lap the Buddha in his hare-birth.

Verse 4—As the mother of this child, being desirous of seeing the disc of the rising moon on a New moon Day, through longing natural to a pregnant lady was pleased by (show of) a Golden moon, so the child was named Suvarṇacandra.

Verse 5—His son Trailokyachandra sanctified both the families (of his parents) and became wellknown in the three worlds by his virtues, afraid of scandal and spreading in different directions. Comparable to Dīlīpa, this Trailokyacandra,—a support of royalty, smiling in the royal umbrella of the king of Harikela became the ruler of Chandradvīpa.

Verse 6—This king, whose authority was acknowledged by all had a wife Śrikañcanā, by name, who was as beautiful as gold. She was like moonlight, the beloved of the moon, —Śacī of Indra, Gaurī of Śiva and Lakṣmī of Viṣṇu.

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Verse 7—From her that king, well-versed in polity and having the personality of Indra got a son, resembling the moon, and (as such) named Śricandra,—a son endowed with royal marks, indicated by astrologer's at a moment, auspicious on account of Rājayoga.

Verse 8—He decorated the Earth by his single umbrella,—was never led astray by fools,—and did throw his enemies in prisons. Thus he rendered the faces of quarters fragrant with his reputation.

From the 'Victory-Camp' situated at Vikramapura, the devout worshipper of Lord Buddha, the paramount monarch, His Highness the illustrious Śrichandradeva, ever remembering the feet of His Majesty Trailokyachandradeva, being in good health, duly honours, informs and orders all those that are present (Here we find a list of officers: see English rendering of Bhāgalpur Copper-plate grant of Nārāyaṇa-pāladeva), and all others dependent on royal favour, not mentioned in the list, and those belonging to the class of Cāṭas and Bhaṭas, the tillers of the soil and the best among the Brāhmaṇas in the following manner:]

Be it known to you all that one pāṭaka of land situated in the village of Nehakāsṭhī, belonging to the Nānya-maṇḍala of the Puṇḍra Bhukti, land, as described above, circumscribed within its own boundaries, along with grass, pastures, mango and jackfruit trees, betelnut and cocoanut trees, salt, land and water, pits and barren tracts,—inclusive

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of the taxes levied for prevention of ten crimes and theft,—immune from all kinds of forced labour,—not to be entered by Cāṭas and Bhāṭas, free from all dues, with all income, such as taxes and gold enjoyed by the kings is made over by us by means of a copper-plate charter and affixing the illustrious Dharmachakra in tha name of Lord Buddha for the increase of merit and reputation of ourselves and our parents—for ever and rent-free—having duly touched water to the priest in charge of propitiatory rites, Pitavāsa-Guptaśarman,—by name,—the performer of one crore of sacrifices,—the great grandson of Makkaḍa Gupta, grandson of Varāha Gupta and son of Sumaṅgala Gupta, and belonging to the Śāṇḍilya Gotra and the Pravara of three Ṛṣis. For this reason it should be approved by all of you. This gift should. further, be protected by would be kings, considering that gift of land produces enormous merit and its taking away fear of falling into the hell. Our command in this respect should be heard and obeyed by the cultivators, who dwell upon the land and all proper dues should be made over the donee.

N.B. For the English rendering of the remaining portion, see English translation of Inscriptions, belonging to the Pāla Period.

No.—33. Kedārpur Copper-plate of Śrichandra (11th Century A.D.)

Place: Kedarpur, Faridpur, East Bengal.

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Ref. : Epigraphia Indica, Vol. XVII, pp. 188-192. Inscriptions of Bengal, Vol. III, Page 10.

Language : Sanskrit.

Script : Northern Nagri.

Metre :—Verse 1—Vasantatilaka, Verse 2—Anuṣṭubh, Verses 3 and 5—Upajāti, Verse 4—Indravajrā, Verse 6—Sragdhārā, Verse 7—Śārdūlavikrīḍita.

Account : The copper-plate containing the Inscription was discovered in 1919 at the village Kedārpur in the Mādāripur Subdivision of the Faridpur District. Its reading as deciphered by Mr. N. K. Bhattasali was published in Epigraphia Indica Vol. XVII.

This is a single plate inscribed on one side only and measures 8½″ × 7½″. The Inscription is represented to have been issued from the victory-camp, situated at Vikramapura by His Majesty Śricandradeva, but it is incomplete and the object of issuing the proclamation is not mentioned at all. Mr. Bhattasali thinks that it is 'no grant at all, but only a plate kept ready, with the stereo-typed portion of the grant inscribed in the office of issue to be filled in with the necessary remaining portions as occasion arose.' In the view of Mr. N. G. Mazumdar 'other explanations, such as the collapse of the power of the Chandras under Śrīchandra or the death of the donee, just when the plate was being engraved, may not be altogether unworthy of consideration'.

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(Taken from Inscriptions of Bengal, Vol. III, edited by Mr. N. G. Mazumdar).

Text

1. ॐ स्वस्ति ।

वन्द्यो जिनः स भगवान् करुणैकपात्रं

2. धर्म्मोप्यसौ विजयते जगदेकदीपः ।

यत्सेवया

3. सकल एव महानुभावः

संसारपारमुपगच्छति भिक्षुसङ्घः ॥ 1

पूर्ण-

4. चन्द्र इति श्रीमानासीन्नासीरजं रजः ।

यस्या……मातपत्रमपत्र-

5. पाः[1] ॥ 2

नाम्नो विशुद्धो न तुलाधिरूढः

किन्तु प्रकृत्यैव युतो गरिम्णा ।

तथापि क-

6. ल्याणसुवर्णकल्पः

सुवर्णचन्द्रस्सुकृती ततोभूत् ॥ 3

पुण्यावलोकः परलो-

7. कभीरोर्लोक्यः समाश्वासित-जीवलोकः ।

त्रैलोक्य-संकीर्त्तितपुण्यकीर्त्तेः त्रै-

8. लोक्यचन्द्रोऽस्य बभूव पुत्रः ॥ 4

चतुःपयोराशिसमाप्तपृथ्वीजयाभिलाषो वि-

9. षयेष्वलुब्धः ।

युद्धेषु निस्त्रिंशलताजलेन यो वैरिवह्निं शमयाञ्चकार ॥ 5

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10. श्रीमान् श्रीचन्द्रदेवः समजनि तनयस्तस्य सद्वृत्तबन्धोः
क्रूरारम्भे स(द)यालुः
11. परगुणमुखरो दोषवादैकमूकः ।
प्रेच्यः पीनो गुणानां निधिरिति
12. विषयासक्तिपत्त्राद्विपत्ते
यस्मिना(न्ना)धत्त वेधा(ः) श्रियमतिरभसादर्थतो ना-
13. मतश्च ॥ 6
स्पृष्टः पार्थिवपांसुदोहरसश्लघाघनदिग्गजै[2]-
र्नेत्राणामनिमे-
14. षतः परिहृतो दूरेण वृन्दारकैः ।
केशेष्वप्सरसामपूर्व्वपलितभ्रान्तं समारोपयन्
15. सन्तानो रजसां रणेषु(षु) जयिनो यस्य द्युमार्ग्गं गतः ॥ 7
16. स खलु श्रीविक्रमपुरसमावासित-श्रीमज्जयस्कन्धावारात् परम-सौगतो
17. महाराजाधिराजः श्रीत्रैल्योक्यचन्द्रदेवपादानुध्यातः परमेश्वरः प-
18. रमभट्टारको महाराजाधिराजः श्रीमान् श्रीचन्द्रदेवः कुशली ॥

Notes:—1. This portion is extremely corrupt. Mr. Mazumdar suggests that the original reading might have been something like this: यस्यारियोषितस्तस्य आतपत्रमपत्रपाः ।

2. The correct reading is this: पार्थिवपांसुदोहदरसश्लाघा-घनैः दिग्गजैः ।

Translation

Verse 1—See English rendering of the first verse of Rāmpāla copper-plate of Śrichandra.

Verse 2—There was a fortunate (ruler) Purnachandra,

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by name. The dust, raised by his Nāsira regiment (was resorted to) taking it to be an umbrella (by the) fearless (wives of his enemies).

Verse 3—From him was born the virtuous Suvarṇachandra. Though neither tested in fire, nor weighed in balance he, by nature, was endowed with value and as such, resembled beautiful gold.

Verse 4—The son of this king, whose pure fame was sung by the denizens of the three worlds and who was afraid of the next world was Trailokyacandra. He was of sacred sight and handsome appearance, and consoled the entire living world.

Verse 5—Though not avaricious of objects of enjoyment, yet desirous of conquering the (entire) Earth, circumscribed by four Oceans. this Trailokyacandra extinguished in battles the fire of his enemies by the water of his sword-creeper.

Verse 6—From him, an ardent advocate of noble path was born a son, the fortunate Śricandradeva,—kind (even) to mischief-mongers, eloquent as regards the virtues of others (but) singularly dumb in matter of slander. As he was charming, proportionately built and a receptacle of virtues, so the Creator placed in him the Goddess of fortune in spirit, as well as in name, but nevertheless, he remained opposed to enjoyment of worldly pleasures.

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Verse 7—The multitude of dust raised by this conqueror in battles went up along the path of heaven, being touched by Quarter-Elephants, delighted due to (the satisfaction of) their longing for mundane dust,—avoided from a distance by Gods, unable to shut their eye-lids and causing a false notion of unprecedented whiteness on the tresses of nymphs.

No—34. Belāva Copper-plate of Bhojavarman. (12th Century A. D.)

Place: Belāva, Dacca District, East Bengal.

Ref. : Dacca Review, Vol. II. No. 4 (July, 1912). Sāhitya, 1319, B. S. pp. 382-99. Journal of the Asiatic Society of Bengal, New Series. Vol. X, (1914) pp, 121-29. Epigraphia Indica, Vol. XII, pp. 37-43. Inscriptions of Bengal, Vol. III. pp. 14.

Language : Sanskrit.

Script : Northern Nāgri—Proto-Bengali.

Metre : Verses 1, 2, 7, 11, 12 & 15—Anuṣṭubh, Verses 3, 5, 8, 14—Śārdūlavikrīḍita, Verses 4, 10, 13—Indravajrā, Verse 6—Mālinī, Verse 9—Vasantatilaka.

Account : This copper-plate was discovered by a Muhammadan cultivator in course of digging a plot of land of the village of Belāva in the Narayangunj subdivision of the Dacca District.

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The plate, measuring $9\frac{1}{2}'' \times 10\frac{1}{4}''$ is engraved on both sides and bears on the top a circular seal. The writing consists of 51 lines of which 26 occur on the obverse and 25 on the reverse.

The Inscription records the grant of 1 pāṭaka and $9\frac{1}{4}$ droṇas of land of the village Upgalikā, belonging to Kauśāmbī-Aṣṭagachchhakhaṇḍala, situated in the Adhaḥ-pattana-Maṇḍala of the Pauṇḍra Bhukti by His Majesty, Bhoja or Bhojavarmman. The donee is Rāmadevaśarman, the priest in charge of the rooms, where propitiatory rites are performed, son of Viśvarūpadevaśarmman, grandson of Jagannātha-devaśarmman, great grandson of Pitāmbara-devaśarmman, originally an inhabitant of Madhyadeśa and later belonging to the village of Siddhala in Uttara-Rāḍhā.

The Varmmans, who ruled over Vikramapura for a short period came originally from Siṁhapura. The grand-father of Bhojavarmman was Jātavarmman, who married Vīraśrī, a daughter of Karṇa, the Chedi-King, and was the brother-in-law of Vigrahapāla III, who, according to Rāma-carita of Sandhyākara Nandin, married Yauvaśrī, another daughter of Karṇa. This synchronism is important for settling the date of the Varmans and the later Pālas. The latest known date of Gāṅgeyadeva is 1037 A.D. and that of his son Karṇa is 1073 A.D. The reign of Jātavarm-man's grandson Bhoja-Varmman, therefore, has to be

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necessarily placed about the close of the 11th or the beginning of the 12th century A. D.'

(Taken from N. G. Mazumdar's Inscriptions of Bengal).

Text

1. ओं ओं सिद्धि (:) ॥
स्वायम्भुवमिहापत्यं मुनिरत्रि(र्दि)वौकसां ।
तस्य यन्नायनं तेजस्तेनाजा-

2. यत चन्द्रमाः ॥ 1
रौहिणेयो बुधस्तस्मादस्मादैलपुरुरवाः ।
जज्ञे स्वयंवृतः की(र्त्या)

3. चोर्व्वश्या च भुवा च यः ॥ 2
सोप्यायुं समजीजनन्मनुसमो राज्ञस्ततो जज्ञिवान्
क्ष्मा-

4. पालो नहुषस्ततोजनि महाराजो ययातिः सुतम् ।
सोपि प्राप यदुं ततः क्षिति(भु)-

5. जां वंशोयमु(ज्जृ)म्भते
वीरश्रीश्च हरिश्च यत्र बहुशः प्रत्यक्षमेवैक्षत ॥ 3
सोपी(ह)-

6. गोपीशतकेलिकारः कृष्णो महाभारतसूत्रधारः ।
अर्घः पुमानंशकृतावता-

7. रः प्रांदुर्वभूवोद्धृतभूमि-भारः ॥4
पुंसामावरणं त्रयी न च तया हीना न नग्ना इति

8. तस्यां चाद्भुतसङ्गरेषु च व(र)साद्रोमोद्गमैर्व्वर्म्मिणः।
वर्म्माणोऽतिगभीर-नाम दधतः

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9. श्लाघ्यौ भुजौ विभ्रतो

भेजुः सिंहपुरं गुहामिव मृगेन्द्राणां हरेर्वान्धवाः ॥ 5

10. अभवदथ कदाचिद्यादवीनां चमूनां

समरविजययात्रामङ्गलं वज्रवर्म्मा ।

शम-

11. न इव रिपूणां सोमवद्बान्धवानां

कविरपि च कवीनां परिडतः (प)रिडतानाम् ॥ 6

जा-

12. तवर्म्मा ततो जातो गाङ्गेय इव शान्तनोः

दया व्रतं रण(:) क्री(ड़ा) (त्या)गो यस्य महो-

13. त्सवः ॥ 7

गृह्णन्वैरयपृथुश्रियं परिणयन् कर्णस्य वीरश्रियं

योङ्गेषु प्रथय(च्छ्रि)यं परिभवं-

14. स्तां कामरूपश्रियम् ।

निन्दन्दिव्यभुजश्रियं विकलयन् गोवर्द्धनस्य (श्रि)यं

कुर्व्वन् श्रोत्रिय-

15. साच्छ्रियं विततवान् स्वां सार्वभौमश्रियम् ॥ 8

वीरश्रियामजनि सामलवर्म्मदेवः

16. श्रीमाञ्जगत्प्रथममङ्गलनामधेयः ।

किम्बर्णयाम्यखिलभूपगुणोपपन्नो

दोषै-

17. (र्म्म)नागपि पदं न कृतः प्रभुर्म्मे ॥ 9

तस्योदयी सूनुरभूत् प्रभूतदुर्व्वारवीरेष्वपि सङ्ग-

18. रेषु ।

यश्चन्द्रहा(स)प्रतिविम्बितं स्वमेकं मुखं सम्मुखमीक्षते स्म ॥ 10

तस्य मालव्यदेव्या-

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19. सीत् कन्या त्रैलोक्यसुन्दरी ।
जगद्विजयमल्लस्य वैजयन्ती मनोभुवः ॥ 11
पूर्णोप्यशे-
20. षभूपालपुत्रीणामवरोधने ।
तस्यासीदग्रमहिषी सैव सामलवर्म्मणः ॥ 12
आसी-
21. त्तयोः सूनुरिहानुरूपः श्रीभोजवर्म्मोभयवंश(दी)पः ।
पात्रेषु सर्व्वासु दशासु ये-
22. न स्नेहो न लुप्तश्च हतं तमश्च ॥ 13
हा धिक् (क)ष्टमवीरमद्य भुवनं भूयोपि
23. कं(किं)रक्षसा-
मुत्पातोयमु(प)स्थितोस्तु कुशली शङ्कासु लङ्काधिपः ॥ 14
इति यं गुणगाथाभिस्तुष्टा-
24. व पुरू(रु)षोत्तमः ।
मज्जयन्निव वाग्ब्रह्ममयानन्द-महोदधौ ॥ 15
स खलु श्रीविक्रमपु-

25. रसमावासित-श्रीमज्जयस्कन्धावारात् महाराजाधिराज-श्रीसामल-वर्म्मदेवपा-

26. दानुध्यात - परमवैष्णव - परमेश्वर-परमभट्टारक- महाराजाधिराज-श्रीमद्भोज(:)

27. श्रीपौण्ड्रभुक्त्यन्तःपाति-अधःपत्तनमण्डले कौशाम्बी-अष्टगच्छ-ख

28. ण्डलसं(वद्ध)-उप्यलिकाग्रामे गुवाकादिसमेत-सपादनवद्रोणाधि-

29. कपाटकभूमौ समुपगताशेषराजराजन्यकराज्ञीराणक-रा-

30. जपुत्रराजामात्यपुरोहित - पीठिकावित्त - महाधर्म्माध्यक्ष - महा-सान्धिवि-

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31. ग्रहिक-महासेनापति-महामुद्राधिकृत-अन्तरङ्गवृहदुपरिक-महाक्षप-

32. टलिक - महाप्रतीहार - महाभोगिक - महाव्यूहपति-महापीलुपति-महाग-

33. णस्थ-दौस्साधिक-चौरोद्धरणिक-नौवलहस्त्यश्वगोमहिषाजाविकादि-

34. व्यापृतक - गौल्मिक - दण्डपाशिक - दण्डनायक - विषयपत्यादीन् अन्यांश्च सक-

35. लराजपादोपजीविनोध्यक्षप्रचारोक्तान् इहाकीर्त्तितान् चट्ट-भट्टजाती-

36. यान् जनपदान् क्षेत्रकरांश्च ब्राह्मणान् ब्राह्मणोत्तरान् यथार्हम्मानयति

37. बोधयति समादिशति च मतमस्तु भवताम्। यथोपरिलिखिता भूमिरियम् स्व-

38. सीमावच्छिन्ना तृणपूतिगोचरपर्यन्ता सतला सोद्देशा साम्रपनसा स-

39. गुवाकनालिकेरा सलवणा सजलस्थ(ला) सगर्तोषरा सह्यदशापराधापरि-

40. हृतसर्वपीडा अचाडभडप्रवेशा अकिञ्चित्-प्रग्राह्या समस्तराजभोगक-

41. रहिरण्यप्रत्यायसहिता सावर्णसगोत्राय भृगु-च्यवन-आप्नुवान-औ-

42. र्व्वजमदग्निप्रवराय वाजसनेयचरणाय यजुर्व्वेदकण्वशाखाध्यायि-

43. ने मध्यदेशविनिर्ग्गत(स्य) उत्तरराढायां सिद्धलग्रामीय-पीताम्बरदेव

44. शर्म्मणः प्रपौत्राय जगन्नाथदेवशर्म्मणः पौत्राय विश्वरूपदेवशर्म्म-

45. णः पुत्राय शान्त्यागाराधिकृतश्रीरामदेवशर्म्मणे। श्रीमता भोज-

46. वर्म्मदेवेन। पुण्ये अहनि विधिवदुदकपूर्व्वकं कृत्वा भगवन्तं वासुदेवभ-

47. ट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये अचन्द्रार्कक्षि-

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48. तिसमकालं यावत् भु(भू)मिच्छिद्रन्यायेन श्रीमद्विष्णुचक्रमुद्रया ताम्रशा-

49. सनीकृत्य प्रदत्तास्माभिः । भवन्ति चात्र धर्म्मानुशंसिनः श्लोकाः ॥

50. स्वदत्ताम्परदत्ताम्बा यो हरेत वसुन्धराम्
स विष्ठायां क्रि(कृ)मिर्भूत्वा पितृभिः सह प-

51. च्यते ॥
श्रीमद्भोजवर्म्मदेवपादीयसम्वत् ५ श्रावणदिने १४ [।]
नि अनु महाक्ष नि [।]

Translation

Victory to Success !

Verse 1—Among the denizens of Heaven, the Seer Atri was the offspring of Brahman from the fire of his eyes, the Moon was born.

Verse 2—From the Moon was born Buddha, the son of Rohiṇī; from him Purūravas, son of Ilā, Fame, Ūrvaśī and Earth chose him as their husband of their own accord.

Verse 3—That king, resembling Manu procreated Āyu; from him was born the lord of the Earth Nahuṣa; from him the paramount ruler Yayāti, who produced a son, Yadu. From Yadu did emanate this family of kings,—a family, in which royalty and lord Viṣṇu were seen many times as if in actual manifestation.

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Verse 4—In this family did appear the venerable being Hari, who in the form of Kṛṣṇa sported with hundreds of milk-maids, became as a partial incarnation (of the supreme being) the central figure of the Mahābhārata and carried the burden of the Earth.

Verse 5—Thinking that the three Vedas go to cover (the sins of) men and that they themselves are neither disbelievers in the Vedas, nor are sinfuls, the Varmmans,—the friends of Hari covered themselves with armours in the shape of horripilations, caused by eagerness to study the Vedas and participate in remarkable fights, and thus assuming a highly solemn title and possessing a pair of covetable arms, they lived at Siṁhapura, like the lions at caves.

Verse 6—(In this family) there was a man, named, Vajravarmman, who was the welfare incarnate of the victorious war-marchs of Yādava soldiers. A poet among poets and a scholar among scholars this Vajravarmman was as if the God of Death to his enemies and moon to his friends.

Verse 7—Like Bhiṣma from Śāntanu, from him was born Jātavarmman, to whom compassion was a religion,—fighting a sport, and charity a great festivity.

Verse 8—By imitating the glory of Pṛthu, the son of Veṇa,—by marrying Vīraśrī, the daughter of Karṇa,—by extending his royalty in the Aṅgas,—by humiliating the glory of Kāmarūpa,—by putting to shame the strength of

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the arms of Divya,—by putting an end to the fortune of Govardhana and by distributing wealth among Brāhmaṇs, versed in the Vedas, that Jātavarmman manifested his sovereign royal dignity.

Verse 9—Of Vīraśrī was born the fortunate Sāmala-varmmadeva, whose name was the most auspicious in the world. It was not possible to describe him, as the master was endowed with all kingly virtues and bad qualities, even to the slightest extent, did not find shelter in him.

Verse 10—He (Sāmalavarmman) had a prosperous son, who even in battles, full in many irresistible heroes saw only his own face reflected in front of him on his sword

Vetse 11—Through Mālavadevī, he (Sāmalavarmman) had a daughter, Trailokyasundarī, by name. She was, as if, the banner of Cupid, the hero in the conquest of the whole world.

Verse 12—Although the harem (of Sāmalavarmman) was full of daughters of many kings,yet it was Mālavadevī, who became his chief queen.

Verse 13—They had a son Bhojavarmman by name who resembled them and was the illuminator of both the families. Under no circumstances, he was wanting in affection towards deserving persons and thus did he dispell their sorrow (like a lamp retaining oil in every wick on every pot and thus did he dispelling darkness).

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Verse 14—O Alas! Has the earth to-day become devoid of heroes? Has a (new) calamity befallen the demons? May the ruler of Lanka remain prosperous in these dangerous times!

Verse 15—By such eulogistic verses, Puruṣottama entolled him, making him plunge into the mighty ocean of Bliss, emanating from speech, identical with Brahmaṇ.

From the victory-camp, situated at Vikramapura, the devout worshipper of Viṣṇu, the paramount monarch Right Honourable Mahārājādhirāja Bhoja, ever remembering the feet of Mahārājādhirāja Sāmalavarmmadeva duly honours, informs and commands all these that are present in the following way: Be it known to you all that 1 pāṭaka and $9\frac{1}{4}$ droṇas of land in the village of Upyalikā, belonging to the Kauśāmbi-Asṭagaccha-Khaṇḍala, in the Adhaḥpattana-maṇḍala of the Puṇḍra-Bhukti has been denoted by us by means of a copper-plate charter and affixing the illustrious seal of Viṣṇu's wheel to Rāmadevaśarman, officer-in-charge of the room where propitiatory ceremonies are held, son of Viśvarūpadevaśarmman, grandson of Jagannāthadevaśarman, and great grandson of Pītāmbaradevaśarman,—an immigrant from Madhyadeśa and later on settled in the village of Siddhala in the Uttara-Rāḍhā, belonging to the Sāvarṇa Gotra, Bhṛgu, Cyavana, Āpnuvāna, Aurvva and Jamadagni Pravaras, and Vājasaneya Caraṇa, and a student of the Kaṇva Śākhā of the Yajurveda.

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On this 14th day of Śrāvaṇa in the 5th year of the reign of the illustrious Bhojavarmmadeva.

Approved after this by the Mahākṣapaṭalika

No.—35. Deopārā Inscription of Vijayasena.

Place: Deopāra, Rajsahi, East Bengal.

Language: Sanskrit.

Script: Brāhmi of the Northern class, as prevalent in north-eastern India in the 11th century A.D.

Metre: Verses 1, 20, 22, 33, 35—Vasantatilaka, Verses 2, 3, 6, 12, 13, 17, 18, 19, 21, 25, 27, 30, 32—Śārdulavikṛīḍita, Verses 4, 5, 9, 11, 23, 26, 31—Sragdharā, Verses 7, 15, 29—Pṛithvī, Verses 8, 34—Mandākrāntā, Verses 10, 17—Mālinī, Verse 14—Śikhariṇī, Verses 24, 28, 36—Upajāti.

Ref.: Journal of the Asiatic Society of Bengal, Vol. XXXIV, Part I, pp. 128-54. Epigraphia Indica, Vol. I, pp. 305-15. Inscriptions of Bengal, Vol. III, pp. 42-56.

Account: The inscription which is incised on a stone slab was discovered by C. T. Metcalfe in 1865 near the village of Deopārā in police station Godāgārī in the Rajshahi district of East Bengal. The locality round about the findspot of the inscription was explored by a party, organised by Kumar Sarat Kumar Ray of Dighapatiya in 1910, as a result of which an extensive tract of land covered

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by old tanks, stone relics and remains of ancient buildings were discovered. The magnificent temple of Pradyumneśvara, whose erection the present Inscription stood on the bank of an enormous tank now known as 'Padumshar'. Scholars identify Vijayapura, mentioned as the capital of Sena kings in Dhoyī's Pavanadūta with the village of Vijayanagar, situated to the south of Deopārā.

(Taken from Inscriptions of Bengal, Vol. III. ed. by Nanigopal Majumdar).

Deopārā Inscription of Vijayasena.

Text

1. ॐ ॐ नमः शिवाय ॥

वक्षोंशुकाहरणसाध्वसकृष्टमौलिमाल्यच्छटाहततरतालयदीपभासः । देव्यास्त्रपामुकुलितं मुखमिन्दुभाभिर्वीक्ष्यानननानि हसितानि जयन्ति शम्भोः ॥ 1 लक्ष्मीवल्लभ-

2. शैलजादयितयोरद्वैतलीलागृहं प्रद्युम्नेश्वरशब्दलाञ्छनमधिष्ठानं नमस्कुर्म्महे । यत्रालिङ्गनभङ्गकातरत(या) स्थित्वान्तरे कान्तयोर्द्देवीभ्यां कथमप्यभिन्नतनुताशिल्पेऽन्तरायः कृतः ॥ 2 यत्सिंहासनमीश्वर-

3. स्य कनकप्रायं जटामण्डलं गङ्गाशीकरमञ्जरीपरिकरैर्यच्चामरप्रक्रिया । श्वेतोत्फुल्लफणाञ्चलः शिवशिरःसन्दानदामोरगश्छत्रं यस्य जयत्यसावचरमो राजा सुधादीधितिः ॥ 3 वंशे तस्यामरस्त्रीवि-

4. ततरतकलासाक्षिणो दाक्षिणात्य-क्षौणीन्द्रैर्व्वीरसेन-प्रभृतिभिरमितः कीर्त्तिमद्भिर्ब्बभूवे । यच्चारित्रानुचिन्तापरिचयशुचयः सूक्तिमाध्वीकधाराः पाराशर्य्येण विश्वश्रवणपरिसरप्रीणनाय प्रणीताः ॥ 4 तस्मिन् से-

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5. नान्ववाये प्रतिसुभटशतोत्सादनब्रह्मवादी स ब्रह्मक्षत्रियाणामजनि कुलशिरोदाम सामन्तसेनः। उद्गीयन्ते यदीयाः स्खलदुदधिजलोल्लोलशीतेषु सेतोः कच्छान्तेष्वप्सरोभिर्द्दशरथतनयस्पर्द्धया युद्धगाथाः ॥ 5

6. यस्मिन् सङ्गरचत्वरे पटुरटत्तुर्य्योपहतद्विषद्वर्ग्गे येन कृपाणकालभुजगः खेलायितः पाणिना। द्वैधीभूतविपक्षकुञ्जरघटाविश्लिष्टकुम्भस्थलीमुक्तास्थूल-वराटिकापरिकरैर्व्याप्तं तदद्याप्यभूत् ॥ 6

7. गृहात्गृहमुपागतं व्रजति पत्तनं पत्तनाद्वनाद्वनमनुद्रुतं भ्रमति पादपं पादपात्। गिरेर्ग्गिरिमधिश्रितन्तरति तोयधिन्तोयधेर्यदीयमरिसुन्दरीसरक्-पृष्टलग्नं यशः ॥ 7 दुर्व्वृत्तानामयमरि-

8. कुलाकीर्णकर्णाटलक्ष्मीलुण्टाकानां कदनमतनात्तादृगेकाङ्गवीरः। यस्मादद्याप्यविहतवसामान्समेदः सुभिक्षां हृष्यत्पौरस्त्यजति न दिशं दक्षिणां प्रे(त)भर्त्ता ॥ 8 उद्गन्धीन्याज्यधूमैर्म्मृगशिशुरसिता-खिन्न-

9. वैखानसस्त्री-स्तन्यक्षीराणि कीरप्रकरपरिचितब्रह्मपारायणानि। येना-सेव्यन्त शेषे वयसि भवभयास्कन्दिभिर्म्मस्करीन्द्रैः पूर्णोत्सङ्गानि गङ्गापुलिन-परिसरारण्यपुण्यश्रमाणि ॥ 9 अचरमपरमात्मज्ञानभी-

10. ष्मादसुष्मान्निजभुजमदमत्तारातिमाराङ्कवीरः। अभवदनवसानो-द्भिन्ननिर्णिक्तत्तद्गुणनिवहमहिम्नां वेश्म हेमन्तसेनः ॥ 10 मूर्द्धन्यर्धेन्दु-चूडामणिचरणरजः सत्यवाक्कण्ठभित्तौ शास्त्रं श्रोत्रेरि-

11. केशाः पदभुवि भुजयोः क्रुरमौर्व्वीकिणाङ्कः। नेपथ्यं यस्य जज्ञे सततमियदिदं रत्नपुष्पाणि हारास्ताडङ्कं नूपुरस्रक्कनकवलयमप्यस्य भृत्याङ्गना-नाम् ॥ 11 यद्दोर्व्वल्लिविलासलब्धगतिभिः शल्यैर्व्विदीर्णोरसां

12. वीराणां रणती(र्थ)वैभववशाद्दिव्यं वपुर्व्विभ्रताम्। संसक्ता-मरकामिनीस्तनतटीकाश्मीरपत्राङ्कितं वक्षः प्रागिव मुग्धसिद्धमिथुनैः सातङ्क-मालोकितम् ॥ 12 प्रत्यर्थिव्ययकेलिकर्म्मणि पुरः स्मेरं मुखंबिभ्रतोरे-

13. तस्यैतदसेश्च कौशलमभूद्दाने द्वयोरद्भुतम्। शत्रोः कोऽपिदर्धे-

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ऽवसादमपरः सख्युः प्रसादं व्यधादेको हारमुपाजहार सुहृदामन्यः प्रहारं द्विषाम् ॥ 13 महाराज्ञी यस्य स्वपरनिखिलान्तःपुरवधू-

14. शिरोरत्नश्रेणीकिरणसरणिस्मेरचरणा। निधिः कान्ते(:) साध्वी-व्रतविततनित्योज्ज्वलयशा यशोदेवी नाम त्रिभुवनमनोज्ञाकृतिरभूत् ॥ 14 ततस्त्रिजगदीश्वरात् समजनेष्ट देव्यास्ततोप्यरातिवलशातनोज्ज्व-

15. लकुमारकेलिक्रमः। चतुर्ज्जलधिमेखलावलयसीमविश्वम्भरा-विशिष्टजयसान्वयो विजयसेन-पृथ्वीपतिः ॥ 15 गणयतु गणशः को भूपतींस्ताननेन प्रतिदिनरणभाजा ये जिता वा हता वा। इह जगति विषे-

16. हे स्वस्य वंशस्य पूर्व्वः पुरुष इति सुधांशौ केवलं राजशब्दः ॥ 16 संख्यातीतकपीन्द्रसैन्यविभुना तस्यारिजेतुस्तुलां किं रामेण वदाम पाण्डवच-मूनाथेन पार्थेन वा। हेतोः खड्गलतावतंसितभुजामात(त्र)स्य येनाज्जितं सप्ता-

17. म्भोधितटीपिनद्धवसुधाचक्रैकराज्यं-फलम् ॥ 17 एकैकेन गुणेन यैः परिणतं तेषां विवेकादृते कश्चिद्धन्त्यपरश्च रक्षति सृजत्यन्यश्च कृत्स्नं जगत्। देवोयं तु गुणैः कृतो बहुतिथैर्द्धीमान् जघान द्विषो वृत्तस्थानपुषच्चकार च

18. रिपूच्छेदेन दिव्याः प्रजाः ॥ 18 दत्वा दिव्यभुवः प्रतिक्षिति-भृतामुर्व्वीमुरीकुर्व्वता वीरासृग्लिपिलाञ्छितोऽसिरमुना प्रागेव पत्रीकृतः। नेत्थं चेत् कथमन्यथा वसुमती भोगे विवादोन्मुखी तत्राकृष्टकृपाणधारिणि गता भ-

19. ङ्गं द्विषां सन्ततिः ॥ 19 त्वं नान्य-वीर-विजयीति गिरः कवीनां श्रुत्वान्यथामननरूढनिगूढरोषः। गौडेन्द्रमद्रवदपाकृतकामरूपभूपं कलिङ्गमपि यस्तरसा जिगाय ॥ 20 शूरंमन्य इवासि नान्य किमिह स्वं राघव श्लाघसे स्प-

20. र्द्धां वर्द्धन मुञ्च वीर विरतो नाद्यापि दर्प्पस्तव। इत्यन्योन्य-महर्न्निशप्रणयिभिः कोलाहलैः क्ष्माभुजां यत्कारागृहयामिकैर्न्नियमितो

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निद्रापनोदक्रमः ॥ 21 पाश्चात्यचक्रजयकेलिषु यस्य यावद्गङ्गाप्रवाहमनु-धावति

21. नौ-विताने। भर्गस्य मौलिसरिदम्भसि भस्मपङ्कलग्नोज्झितेव तरिरिन्दुकला चकास्ति ॥ 22 मुक्ताः कार्प्पासवीजैर्म्मरकतशकलं शाकपत्रैर-लाबू-पुष्पै रूप्याणि रत्नं परिणतिभिदुरैर्कुक्षिभिर्द्दाडिमानाम्। कुष्माण्डी-वल्लरीणां वि-

22. कसितकुसुमैः काञ्चनं नागरीभिः शिक्ष्यन्ते यत्प्रसादाद्बहुविभवजुषां योषितः श्रोत्रियाणाम् ॥ 23 अश्रान्तविश्राणितयज्ञयूपस्तम्भावलीं द्रागव-लम्बमानः। यस्यानुभावाद्भुवि सञ्चचार कालक्रमादेकपदोऽपि धर्म्मः ॥ 24 मेरोरा-

23. हतवैरिसङ्कुलतटादाहूय यज्वामरान् व्यत्यासं पुरवासिनामकृत यः स्वर्ग्गस्य मर्त्तस्य च। उत्तुङ्गैः सुरसद्मभिश्च विततैस्तल्लैश्च शेषीकृतं चक्रे येन परस्परस्य च समं द्यावापृथिव्योर्व्वपुः ॥ 25 दिक् शाखामूलकाण्डं गगन-तलम-

24. हाम्भोधि मध्यान्तरीयं भानोः प्राक्प्रत्यगद्रिस्थितिमिलदुदयास्तस्य मध्याह्नशैलम्। आलम्बस्तम्भमेकं त्रिभुवनभवनस्यैकशेषं गिरीणां स प्रद्युम्ने-श्वरस्य व्यधित वसुमतीवासवः सौधमुच्चैः ॥ 26 प्रासादेन तवामुनैव हरितामध्वा

25. निरुद्धो मुधा भानोर्य्यापि कृतोस्ति दक्षिणदिशः कोणान्तवासी मुनिः। अन्यामुच्चपथोयमृच्छतु दिशं विन्धोप्यसौ वर्द्धतां यावच्छक्ति तथापि नास्य पदवीं सौधस्य गाहिष्यते ॥ 27 स्रष्टा यदि स्रक्ष्यति भूमिचक्रे सुमेरु-मृत्पिण्डविवर्तनाभिः।

26. तदा घटः स्यादुपमानमस्मिन् सुवर्णकुम्भस्य तदर्प्पितस्य ॥ 28 विलेशयविलासिनीमुकुटकोटिरत्नाङ्कुर-स्फुरत्किरणमञ्जरीच्छुरितवारिपूरं पुरः। चखान पुरवैरिणः स जलमग्न-

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27. पौराङ्गना-स्तनैणमदसौरभोच्चलितचञ्चरीकं सरः ॥ 29 उच्चित्राणि दिगम्बरस्य वसनान्यर्द्धाङ्गनास्वामिनो रत्नालंकृतिभिर्व्विशेषितवपुः शोभाः शतं सुभ्रुवः। पौराव्याश्च पुरीः श्मशानवसतेर्भिक्षाभु-

28. जोस्यात्त्रयां लक्ष्मीं स व्यतनोद्दरिद्रभरणे सुज्ञो हि सेनान्वयः ॥ 30 चित्रक्षौमेभचर्म्मा हृदयविनिहितस्थूलहारोरगेन्द्रः श्रीखण्डक्षोदभस्मा करमिलित-महानीलरत्नाक्षमालः। वेषस्तेनास्य तेने गरुडमणिलतागोन-

29. सः कान्तमुक्ता-नेपथ्यन्नृस्थिरिच्छासमुचितरचनः कल्पकापालिकस्य ॥ 31 बाह्वोः केलिभिरद्वितीयकनकच्छत्रं धरित्रीतलं कुर्व्वाणेन न पर्य्यशेषि किमपि स्वेनैव तेनेहितम्। किन्तस्मै दिशतु प्रसन्नवरदोप्यर्द्धेन्दु-मौलिः

30. परं स्वं सायुज्यमसावपश्चिमदशाशेषे पुनर्द्दास्यति ॥ 32 प्रस्तोतुमस्य परितश्चरितं क्षमः स्यात् प्राचेतसो यदि पराशरनन्दनो वा तत्कीर्त्तिपूर-सुरसिन्धुविगाहनेन वाचः पवित्रयितुमत्र तु नः प्रयत्नः ॥ 33 यावद्वास्तोस्पति-

31. पुरधुनी भूर्भुवः स्वः पुनीते यावच्चान्द्री कलयति कलोत्तंसतां भूतभर्त्तुः। यावच्चेतो गमयति सतां श्वेतिमानं त्रिवेदी तावत्तासां रचयतु सखो तत्तदेवास्य कीर्त्तिः ॥ 34 निर्णिक्तसेनकुलभूपति - मौक्तिकानामग्रन्थि-लग्न-

32. थनपद्मलसूत्रवल्लिः। एषा कवेः पदपदार्थविचारशुद्धबुद्धेरुमा-पतिधरस्य कृतिः प्रशस्तिः ॥ 35 धर्म्मोप्रणप्ता मनदास-नप्ता बृहस्पतेः सूनुरिमां प्रशस्तिं। चखान वारेन्द्रक-शिल्पिगोष्ठीचूडामणी राणकशूल-पाणिः ॥ 36

Translation

Verse 1—Our obeisance is to Śiva :

May the rays of the light of 'pleasure-chamber' that are put to shame by the brilliance of wreath placed on the

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head of Pārvati, that is drawn by her through fear of removal of her breast-garment, and the faces of Śambhu, that smile seeing in moonlight the bashful moon-face of Pārvati be victorious !

Verse 2—Our salutation is to the temple entitled Pradyumneśvara, that unique place of manifestation of Lords Viṣṇu and Śiva: here through fear of break in embrace the two goddesses—Lakṣmī and Pārvatī—have taken stand between their lovers, and, thus, have somehow, obstructed the art of complete union of their bodies.

Verse 3—May Moon the foremost of the kings, whose throne is comprised of the golden locks of Lord Śiva, who is fanned by the clusters of water-sprays of the Ganges and to whom an umbrella is furnished by the serpent, encircling Śiva's head, having for its fringes white and expanded hoods be triumphant !

Verse 4—In the family of that Moon, an witness to continuous amorous sports of divine damsels were born illustrious kings, beginning from Virasena, who ruled over Deccan: in order to please the ears of the denizens of Universe, Vyāsa composed (host of) good sayings, resembling flow of honey, that were rendered pure as they came in contact with the memory of their achievements.

Verse 5—In that Sena Dynasty was born Samantasena, a crest-garland of Brahmakṣatriyas. As he was well-versed in the supreme secret of annihilating hundreds of

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best fighters, his war-ballads were sung in the borders of the bridge, rendered cool through contact with dancing waters of the Ocean by nymphs, eager to establish his superiority to the son Dasaratha.

Verse 6—As the enemies, invited by the shrill-sounding drums appeared in the courtyard of battle, he tossed by his arms the sword, resembling the serpent of death. That field is still strewn over with clusters of cowrie-like pearls, fallen from the shattered frontal globes of the scattered elephants of his opponents.

Verse 7—His glory, following closely the caravan of the ladies of his opponents, moved from house to house, city to city, forest to forest and tree to tree. It ascended mountains after mountains and crossed oceans after oceans.

Verse 8—That magnificently brave (king) slaughtered to such an extent the wicked misappropriators of the riches of Karṇāṭa, invaded by hosts of enemies, that the lord of the dead, with the citizens of his country delighted does not even to this day leave the southern quarter, where unobstructed supply of marrow, flesh and fat is yet in plenty.

Verse 9—In his old age he took shelter in sacred hermitages, located in forests on the banks of the Ganges. These hermitages, fragrant with the smoke of sacrificial offerings were packed up with renowned sages, fighting against the terrors of re-birth: here milk appeared in the breasts of hermit-wives, moved at the pitiful cries of young

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deer and the multitude of parrots grew familiar with the entire text of the Vedas.

Verse 10—From him tough in his knowledge of the absolute and supreme spirit was born Hemantasena, the single hero in the matter of slaying enemies, puffed up with the pride of their arms; he was the abode of unendingly manifested and clear virtues of every kind.

Verse 11—In his head he bore the dusts of feet of the Moon-crested God,—in his throat truth,—in ear the mandates of the holy scriptures,—in feet the hair of adversaries and on arms the scars caused by rough bow-string ; this much was his decoration under all circumstances, precious stones and flowers, necklaces and earrings, anklets, garlands and golden bracelets being worn by the wives of his servants.

Verse 12—As the spears, accelerated by play of his long arms rent asunder the breasts of the heroes (belonging to the opposite party), they assumed divine bodies through richness of merit accrued in the place of pilgrimage in the shape of the battle-field, and with their chests marked by saffron lines, deposited on the breasts of celestial damsels clinging to them were seen with awe, as before, by timid Siddha couples.

Verse 13—The king bearing a smiling countenance in the sport of bestowing gifts to supplicants and his sword, bearing a pleasant look in the sport of destroying enemies

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both amassed wonderful skill in confering bounteous gifts : the one brought exhaustion to the enemies,—the other favours to his allies ; the one gave necklaces to friends and the other blows to antagonists.

Verse 14—The feet of his wife Yaśodevī were rendered bright by series of rays, emitting from crest-jewels, belonging to ladies of both friends and enemies; with her massive reputation constantly shining through devotion to her husband, she, a repository of loveliness gained by her beautiful form the hearts of the three worlds.

Verse 15—From him, the lord of the three worlds and that queen was born Bijayasena, whose boyish pranks were brightened by annihilation of power of the enemy : as this ruler completely conquered the Earth, bounded by the circle of four girdle-like oceans, he was rightly named Vijayasena.

Verse 16—Who indeed can count the kings conquered or killed by him as he indulged daily in wars? In this world he tolerated the application of the title 'king' to Moon, the propagator of his race only.

Verse 17—With whom shall we find out the similitude of this vanquisher of enemies—with Rama, the chief of innumerable monkey-soldiers or with Arjuna, the commander of the Pāṇḍava Army? By him was gained supreme sovereignty over the Earth girt by seven seas with his mere arm adorned with scimetar.

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Verse 18—Of the three Gods, each of whom is perfect in an individual quality, one destroys, the other protects and the third creates the entire universe, all these indiscriminately : this king, constituted of a number of qualities however, exercised discretion and slaughtered enemies, preserved law-abiding citizens and by removing all dangers created his subjects celestial beings.

Verse 19—The sword, marked with writings in blood of heroes was converted into a deed (of transfer) by him in anticipation, as he attempted to accept territories of rival king in exchange of lads, given to them in heaven. Had it not been this, why would the host of adversaries, prone to fall out with one another on the question of enjoyment of Earth stage an withdrawal, seeing him holding his fulldrawn sword?

Verse 20—Hearing this expression of Poets: 'You have gained victory over Nānya and Vīra', he took it in a different sense (to mean: 'you are no vanquisher of braves') and with his secret indignation excited quickly caused the king of Gauḍa to withdraw and conquered Kalinga, after driving away from that country the king of Kāmarūpa.

Verse 21—Oh ! Nānya, falsely you think your humble self to be a hero'; 'Oh Rāghava, why do you boast of yourself?': 'Oh Vardhana, give up your arrogance' ; 'Oh Vīra your pride is still undiminished'—with these remarks, cast continuously on one or other of the prisoners, the

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watch men of his prison removed the fatigue, springing from sleeplessness of the kings.

Verse 22—As his fleet in his sport of conquest of the Western Dominions advanced along the course of the Ganges, his boat shone like the digit of the moon in the water of the river on Śiva's head,—first stuck in the mud of ashes and then released.

Verse 23—Through the favour showered by him wives of Brāhmaṇas, as they amassed great fortune were instructed by city-damsels to recognise pearls from their similarity with seeds of cotton, pieces of emarald from their resemblance with leaves of Śāka, pieces of silver from their similitude to bottle-gourd flowers, jewels from their likeness with developed seeds of pomegranates and gold from its closeness to blooming flowers of the creepers of pumpkin-gourd.

Verse 24—Through his prowess, Religion, that became one-legged in course of time moved about quickly in the earth supporting on the rows of stakes, fixed in sacrifices, extended continuously by him.

Verse 25—Calling down the immortals from the slopes of Meru, packed up with the enemies slain by him, that sacrificer effected on exchange of population between heaven and earth. Moreover, by construction of lofty temples and excavation of extensive lakes he reduced their respective sizes and rendered them similar to one another.

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Verse 26—That Indra of Earth constructed a lofty edifice of Pradyumnesvara, having quarters for its wings, plinth and main structure, space for its middle part and mighty ocean for its uppermost part. This structure, a supporting pillar of the palace of three worlds and the only remaining mountain was, as if, the midday mountain,—the meeting ground of rising and setting Sun.

Verse 27—O Sun ! as this palace obstructs the path of your steeds, in vain, do you still make the sage an inhabitant of the corner of southern direction. Let Agyasta proceed to another direction and Vindhya rise to its utmost capacity: but even then it will not be able to reach the height of this edifice.

Verse 28—The golden jar, placed by him on the top of this temple could compare favourably with a pitcher made by the supreme creator turning the mount Sumeru like a lump of clay on the wheel of earth.

Verse 29—In the front of that Lord,—the enemy of the three cities, he excavated a lake, the waves of which were tinged with rose of lustre, emanating from jewel-bits, fixed to tips of crowns of serpent-girls, and on the surface of which bees hovered about, being attracted by fragrance of musk applied on the breasts of city-damsels, engaged in bath.

Verse 30—To that naked Lord (Śiva) he gave garments of variegated colours,—to that husband of half of a lady he

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granted beauty of hundred girls, with their bodies beautified by jewel-studded ornaments,—to that resident of a crematorium he donated towns packed up with citizens, and that beggar he bestowed unending fortune; a king born in the Sena Dynasty is indeed, proficient in the act of granting protection to the poor.

Verse 31—According to his own sweet will he furnished that holder of skulls at the time of destruction of the universe with an attire: in it nice silken garment took the place of elephant's skin,—broad necklace placed on the breast became the substitute of lord of serpents,—camphor-dusts replaced ashes,—sapphires, placed on his hand superseded beads,—long emeralds were used in exchange of snakes and lovely pearls took the place of human bones.

Verse 32—By him, bringing the earth under one golden canopy with the help of the sports of his arms no desire was left unfulfilled. And what else the Half-moon-crested Lord. the giver of pleasant boons grant him? Let it be only this : before the end of the last stage of his life may He grant him salvation.

Verse 33—It might be possible for Vālmīki and Vyāsa to narrate the achievements of this king in details: our attempt here is intended to purify speech only by plunging it into the heavenly stream of his fame.

Verse 34—As long as the river of the city of Indra purifies earth ethereal space and heaven, as long as the

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digit of moon remains the head-ornament of Lord Śiva, as long as the three Vedas purify the minds of the good —so long may his fame also, remaining as their close companions discharge similar functions!

Verse 35—This eulogy, a broad thread without knots, to which, are fastened pearls in the shape of reputed kings of Sena Dynasty is a composition of poet Umāpatidhara, whose intellect has attained maturity through a critical study of sound and sense.

Verse 36—This eulogy has been engraved by Rāṇaka Śūlapāṇī, foremost of the guild of artists of Varendra,—a son of Vṛhaspati, grandson of Manadāsa and great-grandson of Dharma.

No.—36. Naihāṭī Copper-plate of Vallālasena. (12th Century A.D.)

Place : Naihāṭī, 24-Parganas, West Bengal.

Language: Sanskrit.

Script: Brāhmi, as current in the North Eastern India in 12th century A.D.

Metre: Verses 1, 2, 8,: 13—Śārdūlavikrīḍita; Verse 3 —Māndākrānta ; Verses 4, 6—Sragdharā ; Verses 5 and 21—Āryā ; Verses 7, 9, 10, 11 and 12—Vasantatilaka ; Verse 14—Śikhariṇī.

Ref.—Journal of Vaṅgīya-Sāhitya-Parishat, Vol. XVII, pp. 231-245. Pravāsī, 1317 B. S. pp. 530-33. Sāhitya,

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1318 B.S. Vol XXII, pp. 519-27 and 575-85. Epigraphia Indica, Vol. XIV, pp. 156-63. Inscription of Bengal, Vol. III, pp. 68-80.

Account: The copper-plate was unearthed in 1911 in the village of Nāihātī in the district of 24-Parganas at a distance of about one hundred yards from the western bank of the Ganges. At the top of the plate a seal, containing a representation of Sadāśiva is affixed. According to Rudrayāmala Tanara Sadāśiva is one of the six Śivas: Brahmā, Viṣṇu, Rudra, Iśvara, Sadāśiva and Paraśiva.

Naihati Copper-plate of Vallālasena

ॐ ॐ नमः शिवाय ॥

1. सन्ध्या-ताण्डव-सम्विधानविलसन्नान्दी-निनादोर्म्मिभिन्निर्मर्यादर-

2. सार्णवो दिशतु वः श्रयोर्द्धनारीश्वरः। यस्यार्द्धे ललिताङ्गहारवलनै-रर्द्धे च भीमो

3. -द्भटैर्नाट्यारम्भरयैर्ज्जयत्यभिनयद्वैधानुरोधश्रमः ॥(1). हर्षोच्छाल-परिप्लवो निधिरपां

4. त्रैलोक्यवीरः स्मरो निस्तन्द्राः कुमुदाकरा मृगदृशो विश्रान्त-मानाधयः। यस्मिन्नभ्युदिते

5. चकोरनगराभोगे सुभिक्षोत्सवः स श्रीकण्ठ - शिरोमणिर्व्विजयते देवस्तमीवल्लभः ॥(2). वंशे

6. तस्याभ्युदयिनि सदाचारचर्या-निरूढिप्रौढां राढामकलितचरैर्भूषयन्तो-ऽनुभावैः शश्व

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7. -द्विश्वाभयवितरण-स्थूललक्षयावलक्षैः कीर्त्युल्लोलैः स्नपित-वियतो जज्ञिरे राजपुत्राः ॥(3). तेषाम्व-

8. शे महौजाः प्रतिभट-पृतनाम्भोधिकल्पान्तसूरः कीर्त्ति-ज्योत्स्नोज्ज्वलश्रीः प्रियकुमुदवनोल्ला-

9. -सलीलामृगाङ्कः। आसीदाजन्मरक्तप्रणयिगणमनोराज्य - सिद्धि-प्रतिष्ठा-श्रीशैलः सत्यशीलो नि-

10. रुपधि-करुणाधाम सामन्तसेनः ॥(4). तस्मादजनि वृषध्वज-चरणाम्बुज-षटपदो गुणाभरणः।

11. हेमन्तसेनदेवो वैरिसरः-प्रलयहेमन्तः ॥(5). लक्ष्मी-स्नेहार्त्त-दुग्धाम्बुधिवलनरय-श्रद्धया मा

12. -धवेन प्रत्यावृत्तप्रवाहोच्छलितसुरधनीशङ्कया शङ्करेण। हंसश्रेणी-विलासोज्ज्वलित-

13. निजपदाहंयुना विश्वधात्रा सुत्रामारामसीमाविहरणललिताः कीर्त्तयो यस्य दृष्टाः ॥(6). त-

14. -स्मादभूदखिल-पार्थिवचक्रवर्त्ती निर्व्याज-विक्रम-तिरस्कृतसाहसाङ्कः। दिक्पालचक्र-पु-

15. टभेदेन-गीतकीर्त्तिः पृथ्वीपतिर्व्विजयसेनपदप्रकाशः ॥(7). भ्राम्यन्ती नाम्वनान्ते यदरि-मृ-

16. गदृशां हारमुक्ताफलानि छिन्नाकीर्णानि भूमौ नयनजल-मिलत्-कज्जलैर्लाञ्छितानि। यन्नाचि

17. -न्वन्ति दर्भक्षतचरणतलासृग्विलिप्तानि गुञ्जा-स्रग्-भूषा-रम्य-रःमास्तनकलश-घनाश्लेषलोलाः

18. पुलिन्दाः ॥(8). प्रत्यादिशन्नविनयं प्रतिवेश्म राजा वभ्राम कार्म्मुकधरः किल कार्त्तवीर्यः। अस्या-

19. -भिषेक-विधिमन्त्रपदैर्निरीतिरारोपितो विनयवर्त्मनि जीवलोकः ॥(9). पद्मालयेव दयि-

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20. -ता पुरुषोत्तमस्य गौरीव बाल-रजनीकर-शेखरस्य। अस्य प्रधान-महिषी जगदीश्वर-

21. -स्य शुद्धान्त-मौलिमणिरास विलासदेवी ॥(10). एषा सुतं सुतपसां सुकृतैरसूत वल्लालसेनम-

22. -तुलं गुणगौरवेन। अध्यास्त यः पितुरनन्तरमेकवीरः सिंहासनाद्रि-शिखरं नरदेव

23. -सिंहः ॥(11). यस्यारि-राज-शिशवः शवरालयेषु वालरलीक-नरनाथपदेऽभिषिक्ताः। दृप्ताः प्रमोद-

24. -तरलेक्षणया जनन्या निश्वस्य वत्सलतया सभयंनिषिद्धाः ॥(12). क्रीताः प्राणतृण-व्ययेन रभ-

25. सादालिङ्ग्य विद्याधरीराकल्पं विहरन्ति नन्दनवनाभोगेषु संसप्तकाः। इत्यालोच्य नृपैः

26. स्मर-प्रणयिताभीकैः श्रितः स्वर्व्वधू-नेत्रेन्दीवर-तोरणावलिमयो यस्यासि-धारापथः ॥(13).

27. ददाना सौवर्णं तुरगमुपरागेम्बरमनेर्यदस्योदग्राक्षीदहनि जननी शासनपदम्।

28. नृपस्ताम्रोत्कीर्णं तदयमदितो(तौ) वासुविदुषे सतां दैन्योत्ताप-प्रशमनफलाकालजलदः ॥(14).

29. स खलु श्रीविक्रमपुरसमावासितश्रीमज्जयस्कन्धावारात्। महा-राजाधिराज-श्रीविजय-

30. सेनदेव-पादानुध्यात-परमेश्वर-परममाहेश्वर-परमभट्टारक-महाराजा-धिराज-श्री-

31. -मद्वल्लालसेनदेवः कुशली। समुपगताशेषराजराजन्यक-राज्ञी-राणक-राजपुत्र-राजा-

32. मात्य-पुरोहित-महाधर्म्माध्यक्ष-महासान्धिविग्रहिक-महासेनापति-महामुद्राधिकृत-

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33. अन्तरङ्ग--बृहदुपरिक - महाक्षपटलिक - महाप्रतीहार-महाभोगिक-महापीलुपति-महा-

34. -गणस्थ - दौस्साधिक - चौरोद्धरणिक-नौबलहस्त्यश्वगोमहिषाजाविकादिव्यापृतक-गोल्मि-

35. क-दण्डपाशिक-दण्डनायक-विषयपत्यादीन् अन्यांश्च सकलराजपादोपजीविनोऽध्यक्षप्र-

36. चारोक्तान् इहाकीर्त्तितान्। चट्टभट्टजातीयान् जनपदान् क्षेत्रकरांश्च ब्राह्मणान् ब्राह्म-

37. -णोत्तरान् यथार्हं मानयति बोधयति समादिशति च। मतमस्तु भवतां। यथा श्रीवर्द्धमानभुक्त्यन्तः-

38. पातिन्युत्तरराढामण्डले स्वल्पदक्षिणवीथ्यां खाण्डयिल्ला-शासनोत्तरस्थित-सिङ्गटिआ-नद्यु-

39. त्तरतः नाडीचाशासनोत्तरस्थ-सिङ्गटिआ-नदी-पश्चिमोत्तरतः अम्बयिल्लाशासन-पश्चिमस्थि-

40. त - सिङ्गटिआ - पश्चिमतः कुडुम्बमादक्षिणसीमालिदक्षिणतः। कुडुम्बमापश्चिम-पश्चिमगति-

41. सीमालिदक्षिणतः। आऊहागड्डिआ - दक्षिणगोपथ-दक्षिणतः। तथा आऊहागड्डियोत्तरगो-

42. पथनिःसृतपश्चिमगति - सुरकोणागड्डिआकीयोत्तरालिपर्य्यन्त - गत-सीमालिदक्षिणतः नाड्डि

43. -नाशासन - पूर्व्वसीमालिपूर्व्वतः जलसोथीशासनपूर्व्वस्थगोपथार्द्ध-पूर्व्वतः मोलाडन्दीशासन-

44. -पूर्व्वस्थित-सिङ्गटिआ-पर्य्यन्त-गोपथार्द्धपूर्व्वतः। एवं चतुःसीमा-विच्छिन्नः वाल्लहिट्ठाग्रामः श्री-

45. वृषभ-शङ्करनलेन सवास्तुनालखिलादिभिः काकल्याधिकचत्वारिंशदुन्मानसमेत-

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46. आढकनवद्रोणोत्तरसप्तभूपाटकात्मकः प्रत्यब्दं कपर्द्दकपुराणपञ्चशतोत्पत्तिकः

47. सझाटविटपः सगर्तोषरः सजलस्थलः सगुवाकनारिकेलः सह्यदशापराधः परिहृ-

48. -तसर्व्वपीडः तृणपूतिगोचरपर्य्यन्तः अचट्टभट्टप्रवेशः अकिञ्चित्-प्रग्राह्यः समस्त-राजभो-

49. -ग्यकरहिरण्यप्रत्यायसहितः। वराहदेवशर्म्मणः प्रपौत्राय भद्रेश्वरदेवशर्म्मणः पौत्रा-

50. य लक्ष्मीधरदेवशर्म्मणः पुत्राय भरद्वाजसगोत्राय भरद्वाजाङ्गिरस-वार्हस्पत्य-प्रवराय

51. सामवेदकौथुमशाखाचरणानुष्ठायिने आचार्य्यश्रोत्तवासुदेवशर्म्मणे अस्मन्मातृश्री-

52. विलासदेवीभिः सुरसरिति सूर्य्योपरागे दत्तहेमाश्व-महादानस्य दक्षिणात्वेनोत्सृष्टः

53. मातापित्रोरात्मनश्च पुण्ययशोऽभिवृद्धये आचन्द्रार्क्क क्षितिसमकालं यावत्

54. भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्रदत्तोऽस्माभिः। अतो भवद्भिः सर्व्वरे-

55. वानुमन्तव्यं। भाविभिरपि भूपतिभिरपहरणे नरकपातभयात् पालने धर्म्मगौ-

56. रवात् पालनीयं। भवन्ति चात्र धर्म्मानुशंसिनः श्लोकाः। बहुभिर्व्वसुधा दत्ता राजभि-

57. -स् सगरादिभिः। यस्य यस्य यदा भूमिस्तस्य तस्य तदाफलं(म्)। भूमिं यः प्रतिगृह्णाति यश्च भू-

58. मिं प्रयच्छति। उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ॥ आस्फोटयन्ति पितरो व-

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59. लृगयन्ति पितामहाः। भूमिदाता कुले जातः स नस्त्राता भविष्यति ॥ षष्टिं वर्षसहस्राणि स्वर्गे

60. तिष्ठति भूमिदः। आच्छेत्ता चानुमन्ता च तान्येव नरके व्रजेत् ॥ स्वदत्तां परदत्ताम्वा यो हरेत

61. वसुन्धरां। स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ इति कमलदलाम्बुविन्दुलोलां श्रिय-

62. मनुचिन्त्य मनुष्यजीवितं च। सकलमिदमुदाहृतञ्च वुद्धा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ जित-

63. निखिलक्षितिपालः श्रीमद्बल्लालसेनभूपालः। श्रीवासुशासने कृतदूतं हरिघोष' सान्धिविग्रहिकम् ॥

64. सं ११ वैशाखदिने १६ श्री नि ॥ महासां करण नि ॥

Translation

Our obeisance is to Lord Śiva.

Verse 1—May the Ardhanārīśvara form of the Lord, comprised of Śiva in one half and Pārvati in the other that is the veritable ocean of delight, fathomlesss through waves of sound of Nāndī song, sung during performance of Śiva's dance at the twilight of destruction bring welfare unto you! The labour of its two-fold play is crowned with success through movement produced by charming gesticulation in one half and terrible and extranormal speed of the beginning of dancing in the other half.

Verse 2—May moon, the beloved of night, the crest-jewel of Lord Śiva, on whose rise the ocean swells with plentitude of joy, cupid vanquishes the three worlds, the

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bed of lilies blossoms forth, the fawn-eyed ladies get cured of their pride-disease, festivities, centering round the availability of food in abundance start in the city of Cakoras be victorious !

Verse 3—In his prosperous family were born princes, decorating by their unprecedented dignities the land of Rāḍhā, that attained reputation as the seat of good customs: these princes bathed the firmament by waves of their glories, whose stream became visible, as it gathered mass through their perennial grant of protection to the universe.

Verse 4—In their family was born powerful Sāmantasena, who was the sun appearing at the end of cycles to the ocean of his enemies army and the moon to the graceful sports of lily-like friends, with beauty brightened by beam-like fame. A store-house of unending compassion this righteous king was a mountain for the assurance of success in the minds of his friends, attached to him since birth.

Verse 5—From him was born king Hemantasena, a bee attached to the lotus-feet of Lord Śiva: having qualities for his only ornaments he was a veritable winter capable of destroying lakes in the shape of foes.

Verse 6—His glories, beautiful as they travelled upto the boundaries of the garden of Indra were seen by Viṣṇu, who regarded them as the current of Milk-ocean, moving through deep love for Lakṣmī ; by Śiva, who was afraid thinking them to be the Ganges, overflowing with currents,

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moving backward, and by Brahman, who felt proud taking them to be his own abode, shining with sports of a row of geese.

Verse 7—From him sprang the ruler of Earth Vijayasena by name; a paramount monarch of the whole host of kings, he eclipsed Vikramāditya by his real valour and as such, his glories were sung in the cities of the lords of quarters.

Verse 8—As the wives of his enemies moved about in the forest, big pearls, marked with collyrium, rendered wet by tears were torn from their necklaces and being scattered over the earth became besmeared with blood, gushing forth from their feet, cut by Kuśa: these were collected with care by fowlers, eager for a deep embrace of the jar-like breasts of (those) ladies, beautified by the only ornament of necklace of Guñjā seeds.

Verse 9—In order to curb immodesty, king Paraśurāma had to approach every house holding a bow in his hand; this king, however, by incantations, chanted at the time of his coronation-ceremony removed the afflictions of the living world and placed it on the (right) path of modesty.

Verse 10—Like Lakṣmī, the consort of Viṣṇu and Gauri, the wife of Lord Śiva, Vilāsadevī, a crest-jewel of all married ladies was the chief queen of this lord of Earth.

Verse 11—Through merits, accrued from performance of the best types of penances she gave birth to her son

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Vallālasena. Unrivalled by excellence of qualities, this unique hero, a lion among princes ascended, after his father, the throne, resembling a mountain-peak.

Verse 12—As the children of his adversaries felt proud as they received mock coronation to kingship from the hands of boys in the residence of forestrangers, they were prohibited with sighs due to filial affection by their terror-stricken mothers, with eyes quivering in joy.

Verse 13—'Having embraced violently the celestial damsels, purchased at the cost of life, as insignificant as grass, these warriors are rejoicing till the end of cycles in the precints of Nandana forest'—considering this, kings, rendered fearless by god of love took refuge in the path of sword edge (of this king), ornamented by rows of arches in the shape of lotus—like eyes of heavenly girls.

Verse 14—While giving a golden horse on the day of solar eclipse his mother granted a deed of gift ; and the king, also, a veritable cloud, appearing out of season and cooling down the heat of poverty assigned it to learned Ovāsu, having engraved it on copper.

From the victory-camp situated in Vikramapura, the paramount monarch, a devotee of Lord Śiva, the highly venerable Mahārājādhirāja prosperous Vallālasena, ever remembering the feet of Mahārājādhirāja Vijayasena being in good health duly honours, informs and orders all the members present—vassal kings, feudatory chieftains, queens,

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Rāṇakas, princes, ministers, priests, chief justices, ministers in charge of war and peace, commander-in-chief, keeper of the royal seal, viceroy, Chief Accountant, High Chamberlain, Provincial Governor, Officer-in-charge of Elephants, head of a village-corporation, officer-in-charge of ecclesiastical affairs, police officer, officer connected with the navy and army, custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king mentioned in the list of superintendents not specified here, people of the class of Caṭṭas and Bhaṭṭas, tillers of the soil, the Brāhmaṇas and chief among Brāhmaṇas:

Be it known to you that the village of Vāllahiṭṭā, consisting of seven bhu-pāṭakas, seven droṇas, one āḍhaka, thirty-four unmānas and three kākas of land, including dwelling places, canals and wastelands, measured according to Śrī Vṛṣabhaśaṅkaranala, yielding an annual income of five hundred kapardaka-purāṇas, situated within the Svalpa-Dakṣiṇa-vīthī, lying within the jurisdiction of Uttara-Rāḍha Maṇḍala, belonging to the Vardhamāna-Bhukti and having for its boundaries as follows: to the north of the river Siṅgaṭiā, flowing to the north of the village Khāṇḍayillā,—to the north-west of the same river from the point where it flows to the north of the village Nāḍicā,—to the west of the same river Siṅgaṭiā from the point where it flows to the west of the village Ambayillā,—to the south of the

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dyke, forming the southern boundary of Kuḍumvamā, also of the boundary-dyke going to the western direction to the west of Kuḍumvamā, of the cart-track, lying to the south of Āūhāgaḍḍiyā and of the demarcating ridge of earth, which commencing from the cart track to the north of Āūhāgaḍḍiyā goes in a westerly direction to the dyke, serving as the northern boundary of Surakoṇāgaḍḍiākīya,—to the east of the dyke, serving as the eastern boundary of the village Nāḍḍinā and partly to the east of the cart-track, lying to the east of Jalasothī village, as of the cart-track, running upto the river Siṅgaṭiā to the east of the Molāḍondī village—along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue, yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression along with grass, pūti plant and pasture-grounds; not to be entered by Chaṭṭas, and Bhaṭṭas, free from all sorts of dues and along with taxes and tributes of gold, enjoyed by the king—is given by us, by a copper-plate, for as long as the Sun and the Moon endure and the earth lasts according to the principle of Bhūmi-cchidra for the enhancement of the merit and fame of my-self and my parents as a fee to the preceptor, Śri Ovāsu-devaśarman, son of Laksmidharadevaśarman, grandson of Bhadreśvaradevaśarman, great-grandson of Varāhadeva-śarman, who belongs to the Bharadvāja gotra, Bhāradvāja, Āṅgirasa and Bārhaspatya Pravaras and is a follower of a

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Carana of the Kauthuma Śākhā of the Sāmadeva for the performance of the great-gift in which a golden horse is given away by our mother Vilāsadevī on the occasion of a solar-eclipse on the banks of the Ganges.

Verses 15-20—For translation see other Inscriptions.

Verse 21—In the matter of proclamation of grant of this deed to Ōvasu Harighoṣa, the minister-in-charge of war and peace was appointed announcer by the monarch prosperous Vallālasena, the vanquisher of all kings.

On this sixteenth day of Vaiśākha in the eleventh year (of the king's regime).

Endorsed by the king. Endorsed by the Mahāsāndhivigrahika, the Karaṇa.

Notes

Verse 1—Aṅgahāra is a technical term in Indian drama, meaning 'gesticulation' or 'dances', which has 108 sub-varieties: and lalita is one of them.

Verse 9—The afflictions are six in number:; they are excess of vain, drought, locusts, rats, birds and encamped kings.

Prose portion—The villages Vāllahiṭṭha, Jalasothī, Khāṇḍayillā, Ambayillā and Molāḍandī, mentioned in the Inscription have been identified with modern Bāluṭiyā, Jalasothi, Khāruliā, Ambalgram and Murundī. (Journal of the Vaṅgīya-Sāhitya-Parishad, Vol. XVII, pp. 232-34).

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Bālutiyā is about six miles to the west of Naihāṭī, the find-place of the copper-plate on the northetn boundary of the Burdwan district. Ambalgram is a station on the Ahmadpur-Katwa narrow gauge section, connecting the two important stations on the Eastern Railway. A small canal lying to the south and east of the village Bālutiā is regarded as the remnants of the river Siṅghaṭiā, mentioned in the record.

No—37. Govindapur Copper-plate of Lakṣmaṇasena (12th Century A. D.)

Place: Govindapur, 24-Parganas, West Bengal.

Language: Sanskrit.

Script: The characters belong to a variety of Northern alphabets which may be called the precursors of modern Bengali, and were current in Bengal in the twelfth century A.D.

Metre: Verses 1, 2, 4, 6, 7—Śārdūlavikriḍīta; Verse 3—Vasantatilaka; Verse 5—Śikhariṇī; Verses 8, 9—Anuṣṭubh; Verse 10—Puṣpitāgrā; Verse 11—Āryā.

Ref.: Bāṅglār Itihāsa (Second Edition) pp. 327 and 335; Bhāratavarṣa, 1332 B.S. pp. 441-45; Inscriptions of Bengal, Vol. III. 92-98.

Account: In the year 1919 the plate was unearthed when the excavation work of a tank was going on. After discovery it was sent to Pandit Amulyacharan Vidyabhusan

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who exhibited it in a meeting of the Vaṅgīya-Sāhitya-Pariṣat of Calcutta.

Govindapur Copper-plate of Lakṣmaṇasena

Text

1, ओं ओं नमो नारायणाय ॥ विद्युद्यत्र मणिद्युतिः फणिपतेर्व्वालेन्दुरिन्द्रायु-

2. धं वारि स्वर्ग्ग-तरङ्गिनी सित(सि)-शिरोमाला बलाकावलिः । ध्यानाभ्यास-

3. समीरणोपनिहितः श्रेयोङ्कुरोद्भूतये भूयाद्वः स भवार्त्ति-ताप-भिदु-

4. रः शम्भोः कप(र्द्दा)म्बुदः ॥ (1) आनन्दोम्बुनिधौ चकोरनिकरे दुष्खच्छिदाल्य-

5. न्तिकी कह्लारे हतमोहता रतिपतावेकोहमेवेति धीः। यस्यामी अभृता-

6. त्मनः समुदयन्त्याशुप्रकाशाज्जगत्यलिधान-परम्परापरिणतं ज्योतिस्तदास्तां मु-

7. दे ॥ (2) सेवावनम्र - नृपकोटि - किरीटरोचिरम्वूल्लसत्पदनखद्युतिवल्लरीभिः (।)

8. तेजोविषज्वरमुषो द्विषतामभूवन् भूमीभूजः स्फुटमथौषधि-नाथवं

9. शे ॥ (3) आकौमार-विक्रमारकस्वरै दिशि दिशि प्रस्यन्दिभि दोयशःप्राले-

10. यै रिपुराजवक्त्रनलिनम्लानीः समुन्मीलयम् (।) हेमन्तः स्फुटमेव शेनज-

11. ननद्वेत्वस्य पुण्यावलीशालेयावलिपाक-पीवरगुणस्तेषां मभूद्वंश

12. यः (जः) ॥(4) यदीयैरद्यापि प्रचित-भुजतेजःसहचरै यशोभिः शोभ-

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13. न्ते परिधिपरिणद्धा इव दिशः। ततः काञ्ची-लीला-चतुर-चतुरम्भो-

14. धि-लहरीपरीतो(र्व्वी) - भ(र्त्ता)जनि विजयसेनः स विजयी ॥ 3 प्रत्यू

15. -हः कलिसम्पदामनलसो वेदायनैकाध्वगः सङ्ग्रामः श्रितज-

16. ङ्गमाकृतिरभूद्वल्लालसेनस्ततः। यश्चेतोमयमेव शौर्यवि-

17. जयी दत्वौषधं तत्क्षणादक्षोणा रचयाञ्चकार वशगाः स्व-

18. स्मिन् परेषां श्रियः ॥ 6 संभुक्तान्यदिगङ्गनागणगुणाभो-

19. ग-प्रलोभाद्दिशामीशैरंश-शमर्प्पणेन घटितस्तत्तत्प्रभाव-

20. स्फुटैः। दोरुष्म-क्षयितारिसङ्गर-रसो राजन्यधर्म्माश्रयः

21. श्रीमल्लक्ष्मणसेन-भूपतिरतः सौजन्यसीमाजनि ॥ 7 स खलु वि-

22. क्रमपुर-समावासित-श्रीमज्जयस्कन्धावारात् परमेश्वरपरमवै-

23. ष्णव-परमभट्टारक-महाराज(ा)धिराज - श्रीवल्लालसेनदेवपादानुध्या-

24. त-परमेश्वर-परमनारसिंह-परमभट्टारक-महाराजाधिराज-श्री-

25. मल्लक्ष्मणसेनदेव(ः) कुशली। समुपगताशेष-राजराजन्यक-रा-

26. ज्ञी-राणक-राजपुत्र-राजामात्य-महापुरोहित-महाधर्म्माध्यक्ष-

27. महासान्धिविग्रहिक - महासेनापति - महामुद्राधिकृत - अन्तरङ्ग-बृहदुपरि-

28. क-महाक्षपटलिक-महाप्रतीहार-महाभोगिक-महापीलुपति-महागण-

29. स्थ-दौःसाधिक - चौरोद्धरणिक - नौबलहस्त्यश्व- गोमहिषाजाविकादि-व्यापृत-

30. क-गौल्मिक-दण्डपाशिक-दण्डनायक-विषयपत्यादीनन्यांश्च सकल-राज-

31. पादोपजीविनोध्यक्षप्रचारोक्तानिहाकीर्त्तितान् चट्ट-भट्ट-जातीया-

32. न् जनपदान्। क्षेत्रकरान् ब्राह्मणान् ब्राह्मणोत्तरान् यथार्हं मानयति

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33. बोधयति समादिशति च मतमस्तु भवताम्। यथा श्री-वर्द्धमान-भुक्तयन्तःपा-

34. ति-पश्चिमखाटिकायां वेतड्ड-चतुरके पूर्व्वे जाह्नवी(स्र)वन्ती अर्द्ध-सीमा। द-

35. क्षिणे लेङ्घदेवमण्डपी-सीमा। पश्चिमे डालिम्बच्चोलसीमा। उत्त-

36. -रे धर्म्मनगर-सीमा। इत्थं चतुःसीमावच्छिन्नो तद्देशीय-संव्यवहा-

37. र-षट्पञ्चाशतहस्तपरिमितनलेन सप्तदशउ(शो)न्मानाधिकषष्टि-भू-

38. द्रोणात्मकः प्रतिद्रोणे पञ्चदश-पुराण-उ(णो)त्पत्तिनियमे वत्सरेण नवश-

39. तोत्पत्तिकः विड्डारशासनः सझाटविटपः सजलस्थलः सग(र्त्तो)षरः

40. सगुवाक-नारिकेलः सद्यदशापराधो परिहृतसर्व्वपीडो अ-

41. चट्ट-भट्ट-प्रवेशोऽकिञ्चित्प्रग्राह्यस्तृण-पूति-गोचरपर्य्यन्तः गोस्वा-

42. मी(मि) देवशर्म्मणः प्रपौत्राय। चहलदेवशर्म्मणः पौत्राय। (श्री)निवासदेव-

43. शर्म्मणः पुत्राय वात्स्यसगोत्राय वात्स्य-च्यावन-आप्नुवान-और्व्व-जामदग्न्य-प्रव-

44. राय सामवेदकौथुम-शाखाचरणानुष्ठायिने उपाध्याय-श्रीव्यास-देवश-

45. र्म्मणे पुण्येऽहनि विधिवदुदकपू(र्व्व)कं भगवन्तं श्रीमन्नारायण-भट्टारकमुद्दिश्य मा-

46. तापित्रोरात्मनश्च पुण्ययशोऽभिवृद्धये राज्याभिषेकसमये उ(त्) सग्गितत्वात् आचन्द्रा-

47. र्कक्षितिसमकालं यावद्भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्रदत्तो-ऽस्माभिः। तद्भवद्भिः स(र्व्वै)रे-

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48. वानुमनन्त (मन्त)व्यं भाविभिरपि नृपतिभिरपहरणे नरकपात-
भयात् पालने धर्म्मगौरवात्—पालनी-

49. यं भवन्ति चात्र धर्म्मानुशंसिनः श्लोकाः। भूमिं यः प्रतिगृह्णाति
यश्च भूमिं प्रयच्छति उभौ तौ पुण्य-

50. कर्म्मणौ नियतं स्व[गर्ग]ं गामिनौ ॥ [४] स्वदत्तां परदत्तां वा
यो हरेत वसुन्धरां स विष्ठायां कृमिर्भुत्वा पि-

51. तृभिः सह पच्यते ॥ [७[इति कमलदलाम्बुविन्दुलोलां
श्रियमनुचिन्त्य मनुष्य-जीवितञ्च सकलमिदमुदा-

52. हृतञ्च बुद्धा नहि पुरुषैः परकी[र्त्ति]यो विलोप्याः ॥ [१०]
श्रीमल्लक्ष्मणसेन-क्षौणीन्द्रः सान्धिविग्रहि-

53. कं नारायणदत्तमकरोत् व्यासशासने दूतं ॥ [११] सम्वत् २

Translation

For the English rendering of the verses and first twelve lines of the prose portion see translation of Ānuliā copper-plate of Lakṣmaṇasena.

Be it known to you that the village of Viḍḍāraśāsana, situated in Vetaḍḍa-caturaka in Paścimakhāṭikā, belonging to Vardhamānabhukti, measuring sixty bhū-droṇas and seventeen unmānas, according to the standard of Nala consisting of fifty-six cubits, prevalent in that region and yielding an annual income of nine hundred purāṇas, at the rate of fifteen purāṇas per droṇa delimited by the river Ganges, serving as half-boundary to the east, by the temple of Leṅghadeva to the south, by orchard of pomegranates to the west and by the village of Dharmanagara to the north,

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along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, not to be entered by Caṭṭas and Bhaṭṭas, along with grass, pūti plant and pasture grounds is given by us by a Copper-plate—being originally granted on the occasion of the Coronation—for as long as the Sun and the Moon endure and the Earth lasts, according to the principle of Bhūmicchidranyāya for the enhancement of the merit and fame of myself and my parents on this auspicious day after duly touching water and swearing on the name of illustrious Lord Nārāyaṇa to the preceptor Vyāsadevaśarman, son of Śrinivāsadevaśarman, grandson of Cahaladevaśarman, great grandson of Gosvāmidevaśarman of the Vātsya gotra, Vātsya, Cyāvana, Āpnuvān, Aurva and Jāmadagnya Pravaras and a follower of the Kauthumaśākhā-Caraṇa of the Sāmaveda.

(For the English rendering of the customary verses see translation of other Insriptions.)

In the matter of proclamation of this grant to Vyāsa, the prosperous king Lakṣaṇasena made Nārāyaṇadatta, the minister-in-charge of war and peace, his messenger (dūta), on the second year of the king's regime.

Notes

Verse 4—The reading of the verse is highly corrupt.

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The opening line should be read as: ākaumāra-vikasvaraiḥ and the second half as: Senajanana-kṣetraugha-puṇyāvali-śāli-ślāghya-pāka etc.

Verse 7—Śamarppaṇena should be read as: Samarpaṇena.

Prose—Sri N. G. Majumdar suggests that the village of Viddāraśāsana is capable of being identified with the village Betaḍ in Howrah District.

No. 38—Mādhāinagar Copper-plate of Lakṣmaṇasena (12th Century A.D.)

Place: Madhainagar, Pabna, East Bengal.

Language: Sanskrit

Script: Northern class of alphabets,—precursors of modern Bengali, as were current in Bengal in the 12th Century A.D.

Metre: Verses 1, 2, 5, 7, 10, 11—Śārdūlavikrīḍita Verse 3—Puṣpitāgrā, Verse 4—Sragdharā, Verse 6—Mālinī, Verse 8—Vasantatilaka, Verse 9—Upendravajrā, Verses 12, 13—Mandākrāntā, Verses 14, 15, 16—Anuṣṭubh.

Ref.: Aitihāsika Citra, Vol. I, Part I (1899) pp. 92-94 published by Sri P. N. Choudhuri. Journal of the Asiatic Society of Bengal, Bengal, (N.S.) Vol V (1909) pp. 467. ed. by Sri R. D. Banerji. Inscriptions of Bengal, Vol III ed. by Sri N. G. Majumdar.

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Account: The Copper-plate was discovered by a cultivator in the village of Mādhāinagar in the year 1874. This is a single plate measuring 12″ by 11¾″. It is engraved on both sides and bears a seal containing a representation of Sadāśiva, attached to the top.

(Taken from Inscriptions of Bengal, Ed. by. Sri N. G. Majumdar)

Mādhāinagar Copper-plate of Lakṣmaṇasena.

Text

Obverse

1. ॐ ॐ नमो नारायणाय ॥ यस्याऽङ्के शरदम्बुदोरसि तडिल्लेखेव गौरी प्रिया देहार्द्धेन हरिं समाश्रि-

2. तमभूद्यस्यातिचित्रं वपुः । दीप्तार्क्कद्युतिलोचनत्रयरुचा घोरं दधानो मुखं देवत्रास-निरस्तदानव-

3. गजः पुष्णातु पञ्चाननः ॥ [1*] स्वर्गङ्गाजलपुण्डरीकममृतप्रादारधारागृहं शृङ्गारद्रुमपुष्पमीश्वरशि-

4. खालङ्कारमुक्तामणिः । क्षीराम्भोनिधिजीवित (ं) कुमुदिनीवृन्दैकवैहासको जीयान्मन्मथराजपौष्टि-

5. कमहाशान्तिद्विजश्चन्द्रमाः ॥ [2*] त्रिभुवनजयसम्भृतावक्लृप्तैः क्रतुभिरवाधितसत्त्रिनोऽमराणाम् । अजनिषत

6. तदन्वये धरित्रीवलयविशृङ्खलकीर्त्तयो नरेन्द्राः ॥ [3*] पौराणीभिः कथाभिः प्रथितगुणगणे वीरसेनस्य

7. वंशे कर्णाटक्षत्रियाणामजनि कुलशिरोदाम सामन्तसेनः। कृत्वा निर्व्वीरमुर्व्वीतलमधिकतरान्तृप्यता ना-

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8. कनर्या निर्णिक्तो येन युद्धयद्रिपुरुधिरकणाकीर्णधारः [कृ] पाणः ॥ [4] वीराणामधिदैवतं रिपुचमूमारा-

9. क्कमल्लव्रतस्तस्माद्विस्मयणीयशौर्यमहिमा हेमन्तसेनोऽभवत्। क्षीरोदाधरवाससो वसुमती देव्या

10. यदीयं यशो रत्नस्येव सुमेरुमौलिमिलितं क्षौमश्रियं पुष्यति ॥ [5*] अजनि विजयसेनस्तेजसां राशिर-

11. स्मात् समरविस्मराणां भूभृतामेकशेषः। इह जगति विषेहे येन वंशस्य पूर्व्वः पुरुष इति सुधांशौ

12. केवलं राजशब्दः ॥ [6*] भूचक्रं कियदेतदावृतमभूद्यद्वामनस्याङ्घ्रिणा नागानां कियदाभ्युदर्यमुर-

13. सालङ्घन्ति गूढाङ्घ्रयः। एकाहोयदनूरुरश्वति किय[न्मा]त्नन्तदप्यम्बरं यस्येतीव यशो ह्रिया त्रिभुव-

14. नं व्याप्यापि नो तृप्यति ॥ [7*] तस्मादशेषभुवनोत्सवकारणेन्दुर्व्वल्लालसेन-जगतीपतिरुज्जगाम। यः

15. केवलं न खलु सर्व्वनरेश्वराणामेकः समग्रविबुधामपि चक्रवर्त्ती ॥ [8* धराधरान्तः-पुरमौलिरत्न-चा-

16. लुक्यभूपालकुलेन्दुलेखा। तस्या प्रियाभूद्बहुमानभूमिर्ल्लक्ष्मीपृथिव्योरपि रामदेवी ॥ [9*]—

17. वसुदेवदेवकसुतादेहान्तराभ्यामिव श्रीमल्लक्ष्मणसेनमूर्त्तिरजनि क्ष्मापालनारायणः।—

18. यन्मयजन्मनिःसहमिलद्बिम्बानुवच्चञ्चलात् कृष्टेनाधि...धिक...कमि···[10*] (आ)

19. सीद् गौडेश्वर-श्रीहठहरणकला यस्य कौमारकेलिः कलिङ्गनाङ्गनाभि···

20. वे यस्य पूर्व्वैः। येनासौ काशिराजः समरभुवि जितो यस्य... धाराभीर···पा···ष्याति···

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21. श्वरणजरजसा निर्म्ममे कार्म्मणानि ॥ [11*] आकौमारं समर-कृति...

22. मिवदिशामीशितास्ते विमुक्ताः। ह...वपुर्व्विकलष्य तस्य ति... ष्टौ प्रविष्टाः

23. त हि क्षत्रियाणां कृपाणः ॥ [12*] यत्रारामद्रुमदलरुचा शैवाल...

24. पुरो सञ्चिता भूः। प्राणान् मुञ्चन्त्यवनिपतयो...[॥*] [13*]

25. निर्गते खलु धार्य्यग्राम-परिसरसमावासितश्रीमहाराजाधिराज...

26. परमभट्टारकमहाराजाधिराज-श्रीवल्लालसेनदेवपादानुध्यात-श्री...

27. ... ...

28. ... ...

29. ... ...

Reverse

30. विक्रमस्य वीरचक्रवर्त्तिसार्व्वभौम ...... सोमवंशप्रदीपराजप्रताप-नारायण-परम-

31. दीक्षित-परमब्रह्मक्षत्रिय-सुमेरु...क्रीडावधूतमशेषकेलिविकलीकृतक-

32. लिङ्ग-विक्रमवशीकृत-कामरू(पा)वनीमण्डलैकचक्रवत्ति ... गौडेश्वर-परमे-

33. श्वरपरमनारसिंहपरमभट्टारकमहाराजाधिराज-श्रीमल्लक्ष्मणसेनदेव-पादा विजयिनः समु-

34. पगताशेषराजराजन्यकराज्ञीराणकराजपुत्रराजामात्यमहापुरोहित — महाधर्म्माध्यक्षमहासान्धि-

35. विग्रहिकमहासेनापतिमहामुद्राधिकृत-अन्तरङ्गबृहदुपरिकमहाक्षपट-लिक-महाप्रतीहार-

36. महाभोगिकमहापीलुपतिमहागणस्थ - दौःसाधिकचौरोद्धरणिक-नौ-बलहस्त्यश्वगोमहिषाजा

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37. विकादिव्यापृतकगौल्मिकदण्डपाशिकदण्डनायकविषयपत्यादीनन्यांश्च-सकलराजपादोपजी-

38. विनोऽध्यक्षप्रचारोक्तानिहाकीर्त्तितान् चट्टभट्टजातीयान् जनपदान् क्षेत्रकरान् ब्राह्मणान् ब्रा-

39. ह्मणोत्तरान् यथार्हं मानयन्ति बोधयन्ति समादिशन्ति च मतमस्तु भवताम्। यथा श्रीपौण्ड्रवर्द्धन-भु-

40. क्त्यन्तःपाति-वरेन्द्र्यां कान्तापुरा-वृत्तौ रावणसरसि क्षिस्थाने(?) पूर्व्वे चडस्वसापाटक-पश्चिमभूः सीमा

41. दक्षिणे गयनगर-उत्तर(गरोत्तर)भूःसीमा पश्चिमे गुण्डीस्थिरा-पाटक-पूर्व्वभूः सीमा उत्तरे गुण्डीदापणिया-द-

42. क्षिणभूः सीमा इत्थं चतुःसीमावच्छिन्नगोयवगोचराद्यस्य च देव-ब्राह्मणपाल्य भवद्भिः एक-

43. नवतिखाडिकाधिकभूखाडीशतैकात्मक (को) संवत्सरेण कपर्द्दकाष्ट-षष्टिपुराणाधिकशत-मूल्योत्पत्तिको दापणिया-

44. पाटकः। सझाटविटपः सजलस्थलः सगर्त्तोषरः सगुवाकनारिकेलः सह्यद-

45. (शापराधः परि) हृतसर्व्वपीडोऽचट्टभट्टप्रवेशः (अ) किञ्चित्-प्रग्राह्यस्तृणपूतिगोचरपर्यन्तः दा-

46. (मोदर) देवशर्म्मणः प्रपौत्राय श्रीरामदेवशर्म्मणः पौत्राय कुमार-देवशर्म्मणः पुत्राय कौशिक-

47. सगोत्राय ... प्रवराय अथर्व्ववेदपैप्पलादशाखाध्यायिने शान्त्या-गारिक-

48. श्रीगोविन्ददेवशर्म्मणे विधिवदुदकपूर्व्वकं भगवन्तं श्रीमन्नारायण-भट्टारकमुद्दिश्य

49. मातापित्रोरात्मनश्च पुण्ययशोऽभिवृद्धये सप्तविंशश्रावणदिवसे... पूर्व्वकमूलाभिषेकः

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50. ...ऐन्द्री महाशान्ति...तगति....णिकादि...उत्सृज्याचन्द्रार्क-क्षिति-

51. समकालं या (वत् भूमिच्छिद्र)न्यायेन प्रदत्तोऽस्माभिः तद्-भवद्भिः सर्व्वैरेवानुमन्त-

52. व्यं भाविभिरपि नृपतिभिरपहरणे नरकपातभयात् पालने धर्म्म-गौरवात् पालनीयं । भवन्ति

53. चात्र धर्म्मानुशंसिनः श्लोकाः (।) भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति उभौ तौ पुण्यकर्म्मा-

54. (णौ नियतं स्वर्गगामिनौ ॥ [14*] वहुभिर्व्वसुधा दत्ता) राजभिः सगरादिभिः यस्य यस्य यदा भूमि-

55. स्तस्य तस्य तदा फलं ॥ [15*] (आस्फोटयन्ति पितरो वल्गयन्ति पितामहाः) भूमिदोऽस्मत्कुले जातस्स न-

56. स्त्राता भविष्यति (॥) [16*] ... ...

57. ... ...

58. ... ...

Translation

Om Om, Our salutation is to Lord Nārāyaṇa !

May that five-faced Lord Śiva, who holds on his lap the consort Gaurī, resembling a flash of lightning on a piece of autumnal cloud, sustains Hari in the half of his most wonderful body, and bearing a countenance, rendered terrible by the splendour of three eyes, imitating the lustre of dazzling Sun becomes a terror omong Gods and thereby subdues elephant like demons—flourish !

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Verse 2—May the Moon-God, the priest of king Cupid in the propitiatory ceremony intended to bring in his prosperity,—the full-blown lotus in the waters of the Heavenly Ganges, the shower-bath of volumes of nectar, the flower of the tree of enjoyment, the pearl in the crest-ornament of Lord Śiva, the very life of the Milk-Ocean be victorious—the Moon-God, who alone cause the beds of lilies to blossom !

Verse 3—In his family were born kings, whose fame did not remain confined within the limits of the Earth: by extending sacrifices, that were collected by subjugation of the three worlds they caused the sessional sacrifices of Gods to proceed unhampered.

Verse 4—In the family of Vīrasena, rendered illustrious by legends of the Purāṇas was born Sāmantasena, a head-garland of the host of Karṇāta-kṣattriyas: as he divested the surface of the Earth of all heroes, he became extremely pleased and washed on the Heavenly Ganges his scimitar, the edge of which was besmeared with drops of blood of belligerent enemies.

Verse 5—From him was born Hemantasena of marvellous power and personality: as he had taken the warrior's vow to annihilate the forces of his enemies, he was to the heroes a presiding God. His reputation, stuck to the summit of the mount Sumeru augmented the beauty of a

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silken garment of the gem-like Earth having the Milk-Ocean for its apparel of inferior quality.

Verse 6—From him sprang Vijayasena, a bundle of splendour, the foremost of the kings, marching forward in wars : in this world he tolerated the application of the epithet 'king' to the Moon, the progenitor of his race alone.

Verse 7—'Only a small portion of the Earth was covered by the footstep of Viṣṇu, assuming the form of a dwarf ; an insignificant penetration (in the nether regions) is effected by the snakes, devoid of feet, and as such moving on their breasts ; only a little distance is covered by the thighless one (the charioteer of the sun) in course of a day, and that too in space',—taking these into consideration his fame got ashamed, as it were, and did not rest satisfied even after encompassing the three worlds.

Verse 8—From him was born the ruler of the Earth Vallālasena, a moon, spreading festivities in the entire universe :, he was the foremost not only of all monarchs, but of all scholars, as well.

Verse 9—Rāmadevī, a crest-gem of the harems of all kings, a moon, belonging to the family of Cālukya kings, and respected (equally) even by the Goddess of fortune and the Earth was his spouse.

Verse 10—From them, who were, as if, none other than Vasudeva and Devakī, assuming different bodies sprang

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the monarch Kṛṣna, holding the body of the illustrious Lakṣmaṇasena.

Verse 11—The art of forcible seizure of the goddess of fortune, belonging to the lord of Gauḍa was his boyish prank ;…his first…was with the damsels of Kaliṅga. By him the king of Kāsī was vanquished in the battle-field and … the original deeds were rendered … by dusts of feet of….

Verse 12—Ever since his childhood…those rulers of the quarters were set free by him ;……the scimitar of Kṣatriyas…

Verse 13—Where by the lustre of leaves of trees, growing in pleasure-gardens…the rulers of Earth give up their lives.

From the camp, situated in the vicinity of Dhāryyāgrāma the lord of Gauḍa, the paramount monarch, the devotee of Viṣṇu, the Right Honourable Mahārājādhirāja illustrious Lakṣmaṇasena, the foremost of all heroes, the lord of the whole earth, the lamp of the line of the Moon, a veritable Nārāyaṇa endowed with royal glory, the supreme initiated one, the foremost of the Brahmakṣattriyas ……, who smashed Kaliṅga by his unending sports and brought under subjugation Kāmarūpa by his valour, the unique paramount sovereign in this Earth, ever remembering the feet of Right Honourable Mahārājādhirāja Vallālasena duly honours, informs and orders all members present—

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Vassal Kings, feudatory chieftains, queens, Rāṇakas, princes, ministers, priests, chief justice, minister-in-charge of war and peace, Commander-in-chief, keeper of the royal seal, Viceroy, Chief Accountant, High Chamberlain, Provincial Governor, Officer-in-charge of Elephants, Head of a village corporation, officer-in-charge of ecclesiastical affairs, Police officer, Officer connected with the Navy and the Army, Custom receiver, Officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king, mentioned in the list of superintendents, not specified here, people of the class of Caṭṭas and Bhaṭṭas, tillers of the soil, the Brāhmaṇas and the chief among the Brāhmaṇas::

Be it known to you that the village of Dāpaṇiyāpāṭaka, situated on Rāvaṇa lake in the Kāntāpura-vṛtii of Varendrī, falling within the jurisdiction of Pauṇḍravardhanabhukti, measuring One Hundred Bhūkhāḍīs and sixty-one khāḍikās, and yielding an annual income of one hundred Purāṇas and sixty-eight Kaparddakas, and meant for the maintenance of Brāhmaṇas and Gods by you and having the four boundaries as follows: to the east the land lying on the western side of Caḍaspasāpāṭaka, to the south the land lying on the northern side of Gayanagara, to the west, the land lying on the eastern side of Guṇḍisthirāpāṭaka, and to the north the land lying on the southern side of Guṇḍīdāpaṇiyā, along with forest and branches, land and water, pits and

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barren tracts, betelnut and cocoanut trees, with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, not to be entered by Caṭṭas and Bhaṭṭas, free from all sorts of dues and along with grass, pūtī plants and pasture grounds is made over by us, for as long as the Sun and the Moon endure and the Earth lasts, according to the principle of Bhūmicchidra for the enhancement of religious merit and fame of myself and my parents on the twenty-seventh day of Śrāvaṇa on the occasion of Āindrī Mahāśānti (performed in connection with) first coronation, after duly touching water and swearing on the name of venerable Lord Nārāyaṇa to prosperous Govindadevaśarmman, the officer-in-charge of the house of propitiatory rites, a son of Kumāradevaśarmman, grandson of Rāmadevaśarmman and great grandson of Dāmodaradevaśarmman, belonging to Kauśika Gotra,...Pravara and a student of the Paippalādaśākhā of the Atharvaveda. So it behoves you all to give your approval to it. Through fear of going to hell in case of its confiscation and hope of acquisition of merit in case of its protection, this grant should be protected by kings of posterity.

Thus run the verses, enjoining Dharma on this account.

Verses 14, 15, 16—For translation see English rendering of other Inscriptions.

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Notes

The Inscription throws new light on the history of the Śenas of Bengal. The points revealed by it are detailed below :

(1) Verse no. 4 of this plate is analogous to verse no. 5 of the Deopārā Inscription. The last half, of verse no. 6 of this plate is exactly identical with that of verse no. 16 of the Deopārā Inscription. Verse no. 2 of this plate, containing a fine description of the Moon God has been ascribed to Umāpatidhara in the Saduktikarṇāmṛta of Śrīdhara. This makes the tradition, recorded by Merutuṅga in his Prabandhacintāmaṇi that Umāpatidhara was a minister of Lakṣmaṇasena probable. This supposition helps us to reconstruct verse no. 12 of the Plate, in which most of the letters have disappeared through corrosion. A few expressions, retained in this verse correspond to those of a verse that has been ascribed to Umāpatidhara in Saduktikarṇāmṛta. It runs as follows:।

आकौमारं समरजयिना कुर्वतोर्वीमवीरा-
मेतेनामी कथमिव दिशामीशितारो विमुक्ताः ।
अन्तर्ज्ञातं वपुषि कलया तस्य तेऽष्टौ प्रविष्टाः
प्रह्वीभूते प्रभवति नहि क्षत्रियाणां कृपाणः ॥

and means:। How is it that by him, attaining victory in battles since boyhood and thereby rendering the Earth devoid of heroes the lords of the quarters were left unvanquished? The secret, revealed only to a discerning mind is

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this that, those eight lords have entered his frame in small fragments: a scimitar of a Kṣattriya does not strike a surrendering enemy.

(2) Sāmantasena has been described as the foremost of Karṇāṭa-Kṣattriyas and Lakṣmaṇasena has been referred to as the chief Brahmakṣattriya. The Senas hailed from Karṇāṭa and belonged to the Brahmakṣetri Caste.

(3) Vallālasena was a great scholar. This is corroborated by the ascription of the two works 'Dānaśāgara' and 'Adbhutasāgara' to Vallālasena. A few verses attributed to him are found in the Saduktikarṇāmṛta also.

(4) Vallālasena married the daughter of a Cālukya King.

(5) Lakṣmaṇasena deprived the Gauḍa king of his fortune when he was a mere boy during the regime of his father. This Gauḍa king, in all probability was a king belonging to the Pāla dynasty. He vanquished the king of Kaliṅga and brought under subjugation the lord of Kāmarūpa. According to Śrī Majumdar this king of Kāmrūpa was Rāyārideva, grandfather of king Vallabhadeva, whose inscription dated 1184-85 A.D. records the conflict of his grandfather's army with the elephants of Bengal. Sri Majumdar suggests that the king of Kāsī, defeated by Lakṣmaṇasena may be king Jayacandra.

The villages mentioned in the grant have not been identified.

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No.—39. Sunderban Copper-plate of Lakṣmaṇasena (End of the 12th. Century A.D.)

Place: Sunderban, West Bengal.

Language: Śanskrit

Script:—Proto-Bengali

Metre: Verses 1, 2, 4, 6, 7—Śārdūlavikrīḍita, Verse 3—Vasantatilaka, Verse 5—Śikhariṇī, Verses 8, 9—Anuṣṭubh, Verse 10—Mālinī, Verse 11—Āryā.

Ref.: Essay on Bengali Language & Literature (Bengali) Part II, p. 371 Ed. by Pt. Ramagati Nyayaratna Mitrodaya, Vol I. No. 6 p 37 Ed. by Hiranmoy Mukherji Bhārati, Vol. IV, pp 495-462 Ed. by Kailascandra Sinha Inscriptions of Bengal, Vol. III, pp 169—172 Ed. by Sri Nanigopal Majumdar.

Account: The Copper-plate was discovered sometime about the year 1868 by Late Babu Haridas Dutt, Zamindar of Majilpur in excavating a tank in the village of Bakultala to the south of Kasinagar in the Diamond Harbour Sub-Division of the district of 24-Parganas (Bhāratavarṣa, 1332 B.S., p. 622). Unfortunately the Copper-plate was lost soon after its discovery. Sri Majumdar says: 'This appears to have been a single plate engraved on both sides, bearing the seal of Sadāśiva soldered to the top.'

Sunderban copper-plate of Lakṣmaṇasena.

Abstract of Text

स खलु श्रीविक्रमपुरसमावासितश्रीमज्जयस्कन्धावारात् महाराजाधि-राज-श्रीवल्लालसेनपादानुध्यातपरमेश्वरपरमनारसिंहपरमभट्टारकमहाराजाधिराजः

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श्रीमल्लक्ष्मणसेनदेवः (कुशली) (समुपगताशेष) राजराजन्यकराज्ञीराणक-राजपुत्रराजामात्य पुरोहित - धर्म्माध्यक्षमहासान्धिविग्रहिक - महासेनापति-महा-मुद्राधिकृतअन्तरङ्गबृहदुपरिकमहाक्षपटलिकमहाप्रतीहार - महाभोगिकमहापीलु-पतिमहागणस्थ - दौःसाधिक - चौरोद्धरणिकनौबलहस्त्यश्वगोमहिषाजाविकादि - व्यापृतकगौल्मिकदण्डपाशिकदण्डनायकविषयपत्यादीन् अन्यांश्च सकलराजपादो-पजीविनोऽध्यक्षप्रचारोक्तानिहाकीर्त्तितान् चट्टभट्टजातीयान् जनपदान् क्षेत्रकरान् ब्राह्मणान् ब्राह्मणोत्तरान् यथार्हं मानयति बोधयति समादिशति च । मतमस्तु भवतां यथा पौण्ड्रवर्द्धनभुक्त्यन्तः-पातिखाडीमण्डले कान्तल्लपुरचतुरके पूर्व्वे शान्त्यागारिकप्रभासशासनं सीमा दक्षिणे चिताडिखाताऽर्द्धं सीमा पश्चिमे शान्त्यागारिक-रामदेवशासन-पूर्व्वपार्श्वः सीमा उत्तरे शान्त्यागारिक-विष्णु-पाणिगडोली-केशवगडोलीभूमि सीमा इत्थं चतुःसीमावच्छिन्नः श्रीमदुग्रमाधव-पादीयस्तम्भाङ्कित द्वादशाङ्गुलाधिकहस्तेन (?) द्वात्रिंशद्धस्तपरिमितोन्मानेनो-धस्तया सार्द्धकाकिणीद्वयाधिकत्रयोविंशत्युन्मानोत्तरखाडिकसमेतः भूद्रोणत्रयात्मकः सम्वत्सरेण पञ्चाशत्पुराणोत्पत्तिकः सवास्तुचिह्नः मण्डलग्रामीयः क्रियानपि भूभागः सझाटविटपः सजलस्थलः सगर्त्तोषरः सगुवाकनारिकेलः सह्यदशापराधः परिहृतसर्व्वपीडोऽचट्टभट्टप्रवेशोऽकिञ्चित्प्रग्राह्यस्तृणयूतिगोचरपर्यन्तः जगद्धर-देवशर्म्मणः प्रपौत्राय नारायणधरदेवशर्म्मणः पौत्राय धरदेवशर्म्मणः पुत्राय गर्गसगोत्राय अङ्गिरोबृहस्पत्युशनगर्गभरद्वाजप्रवराय ऋग्वेदाश्वलायन - शाखाध्यायिने शान्त्यागारिकश्रीकृष्णधरदेवशर्म्मणे पुण्येऽहनि विधिवदुदक-पूर्व्वकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पुण्यय-शोऽभिवृद्धये उत्सृज्याचन्द्रार्कक्षितिसमकालं यावत् भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्रदत्तोऽस्माभिः । तद्भवद्भिः सर्वैरेवानुमन्तव्यं भाविभिरपि नृपतिभिरपहरणे नरकपातभयात् पालने धर्म्मगौरवात् पालनीयम् ॥

भवन्ति चात्र धर्मानुशंसिनः श्लोकाः ॥

भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ ॥

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स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां ।
स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥
इति कमलदलाम्बुविन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च ।
सकलमिदमुदाहृतञ्च वुध्वा नहि पुरुषैः परकीर्त्तयो विलोप्याः ॥

श्रीमल्लक्ष्मणसेनक्षौणीन्द्रो सान्धिविग्रहिकं नारायणदत्तमकरोत् कृष्णधरस्य शासने दूतं ॥

सं २ माघदिने १०श्री नि महासा नि ॥

Translation

Verse 1-7—For Translation see English rendering of the Anulia Copper-plate Grant of Lakṣmaṇasena.

From the Victory-camp situated in Vikramapura, the paramount monarch, a devotee of Lord Narasiṃha, the highly venerable Mahārājādhirāja prosperous Lakṣmaṇasena, ever remembering the feet of Mahārājādhirāja Vallālasena, being in good health duly honours, informs and orders all members present—vassal kings, feudatory chieftains, queens, Rāṇakas, princes, ministers, priests, chief justice, ministers-in-charge of war and peace, commander-in-chief, keeper of the royal seal, Viceroy, Chief Accountant, High Chamberlain, provincial governor, officer-in-charge of elephants, head of a village corporation, officer-in-charge of ecclesiastical affairs, police officer, connected with the navy and army custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king, mentioned in the list of

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superintendents, not specified here, people of the class of Caṭṭas and Bhaṭṭas, tillers of soil, the Brāhmaṇas and the chief among Brāhmaṇas :

Be it known to you that, a plot of land of the village Maṇḍalāgrāma, along with a homestead, measuring three Bhūdroṇas, one Khāḍikā, twenty-three Unmānas and two and a half Kākiṇīs, according to the standard of thirty-two cubits being equal to one Unmāna and one cubit being equal to twelve aṅgulas and yielding an annual income of fifty Purāṇas, lying within the jurisdiction of Kāntallapura-Caturaka, belonging to Khāḍī-maṇḍala of the Pauṇḍra-vardhana-Bhukti, and having for its boundaries—the land granted to Prabhāsa, the priest-in-charge of the room where propitiatory rites are performed to the East, half of Citāḍi canal to the south, the eastern side of the land granted to Rāmạdeva, the priest-in-charge of the room where propitiatory rites are performed to the west, the land belonging to Viṣṇupānī Gaḍoli and Keśava Gaḍoli, both such priests-in-charge to the north—along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, along with grass, pūti plant and pasture grounds, not to be entered by Caṭṭas and Bhaṭṭas, free from all sorts of dues is given by us for the period of duration of the Moon, Sun and the Earth by a Copper-plate, according to the principle of

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Bhūmicchidra for the increase of merit and fame of myself and my parents on this auspicious day having duly touched water after remembering Lord Nārāyaṇa to Kṛṣnadhara-devaśarmman, the priest-in-charge of the room where propitiatory rites are performed, son of Narasiṃhadharadeva-śarmman, grandson of Nārāyaṇadharadevaśarmman, and great grandson of Jagaddharadevaśarmman, belonging to Gārgya Gotra, Āṅgirasa, Bṛhaspati, Uśanas, Garga and Bharadvāja Pravaras and a student of the Āśvalāyana Śākhā of the Ṛgveda.

Therefore, it behoves you all to give your assent to it. Through fear of going to Hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity. Thus run the verses enjoining Dharma in this matter :

Verses 8-10—For Translation see English rendering of other Inscriptions.

Verse 11—In the matter of proclamation of this grant to Kṛṣṇadhara, the illustrious Lakṣmaṇasena, the Indra of the Earthly region appointed as messenger Nārāyaṇadatta, minister-in-charge of War and Peace.

On this tenth day of Māgha in the second year of the king's regîme. Endorsed by the illustrious king. Endorsed by the Mahāsāndhivigrahika.

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No. 40—Tarpanadīghi Copper-plate of Lakṣmaṇsena. (12th. Century A.D.)

Place: Tarpanadīghi, West Dinajpur, West Bengal.

Language: Sanskrit.

Script: The characters belong to a variety of the northern alphabets which may be called the precursors of modern Bengali, as current in the North-Eastern India in the 12th. century A.D.

Metre: Verses 1, 2, 4, 6, 7, 8—Śārdūlavikrīḍita, Verse 3—Vasantatilaka, Verse 5—Śikhariṇī, Verses 9, 10, 11—Anuṣṭubh, Verse 12—Mālinī, Verse 13—Āryā.

Ref.: Journal of the Asiatic Society of Bengal, Vol. XLIV (1875), Part 1, pp. 11; Journal of the Vaṅgīya-Sāhitya Pariṣat, Vol. XVII, pp. 135; Epigraphia Indica, Vol. XII, pp. 6; Inscriptions of Bengal, Vol. III, pp. 99-105.

Account: The Copper-plate was found in course of re-excavating an old tank during the scarcity of the year 1873-74, to the north of Tarpanadīghi, or Tapandīghi, which is the largest tank in the district of Dinajpur, about six miles to the south of Gangarampur Police Station in the Balurghat Sub-division......Under circumstances which are not recorded, the plate after its discovery came into the possession of Sir William Le Feming Robinson, Bart., of Gloucestershire, England, whose nephew

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Sir Ernest Robinson brought it to Calcutta and sold it to the Vaṅgīya Sāhitya Pariṣat.

(Taken from Inscription of Bengal, Vol. III
Ed. by N. G. Majumdar)

Tarpanadīghi copper-plate of Lakṣmaṇasena.

1. ॐ ॐ नमो नारायणाय ॥ विद्युद्यत्र मणिद्युतिः फणिपतेर्ब्बालेन्दुरिन्द्रायुधं वा-

2. रि स्वर्ग्गतरङ्गिणी सितशिरोमाला वलाकावलिः । ध्यानाभ्यास-समीरणोपनिहितः

3. श्रेयोऽङ्कुरोद्भूतये भूयाद्वः स भवार्त्तितापभिदुरः शम्भोः कपर्द्दाम्बुदः ॥ [1] आ-

4. नन्दोम्वुनिधौ चकोरनिकरे दुष्खच्छिदात्यन्तिकी कह्लारे हतमोहता-

5. रतिपतावेकोऽहमेवेति धीः। यस्यामी अमृतात्मनः समुदयन्त्याशु प्रका-

6. शाज्जगत्यद्विध्यानपरम्परापरिणतं ज्योतिस्तदास्ताम्मुदे ॥[2] सेवावन-

7. म्रनृपकोटिकिरीटरोचिरम्बु(म्बू)ल्लसत्पदनखद्युतिवल(ल्ल)रीभिः । तेजो-

8. विषज्वरमुषो द्विषतामभूवन् भूमीभुजः स्फुटमथौषधिनाथवं-

9. शे ॥[3] आकौमारविकस्वरैर्द्दिशि दिशि प्रस्यन्दिभिर्द्दोर्यशः प्रालेयैररिरा-

10. जवक्रनलिनम्लानीः समुन्मीलयन् (।) हेमन्तः स्फुटमेय(व)सेनजननक्षेत्तौ-

11. घपुण्यावलीशालिश्लाघ्यविपाकपीवरगुणस्तेषामभूद्वंशजः (॥) [4] यदीयैर-

12. द्यापि प्रचितभुजतेजःसहचरैर्यशोभिः शोभन्ते परिधिपरि-

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13. णद्धा इव दिशः। ततः काञ्चीलीलाचतुरचतुरम्भोधिलहरी-परीतोर्व्वी-

14. भर्त्ताजनि विजयसेनः स विजयी ॥ [5] प्रत्यूहः कलिसम्पदा-मनलसो वेदा-

15. यनैकाध्वगः सङ्ग्रामः श्रितजङ्गमाकृतिरभूद्बल्लालसेनस्ततः। यश्वे-तोम-

16. यमेव शौर्यविजयी दत्वौषधं तत्क्षणादक्षीणा रचयाञ्चकार वशगाः

17. स्वस्मिन् परेषां श्रियः ॥ [6] संभुक्तान्यदिगङ्गनागणगुणाभोग-प्रलोभाद्दिशा-

18. मीशैरंशसमर्पणेन घटितस्तत्तत्प्रभावस्फुटैः। दोरुष्मत्त्वपि-

19. तारिसङ्गररसो राजन्यधर्म्माश्रयः श्रीमल(ल्ल)क्ष्मणसेन-भूपतिरतः सौ-

20. जन्यसीमाजनि ॥[7] शश्वद्बन्धनभयाव्वि(द्वि)मुक्तविषयास्तन्मात्र-निष्ठीकृतस्वान्ता या-

21. न्तु कथन्न नाम रिपवस्तस्य प्रयोगाल्लयम्। यैरात्मप्रतिविम्बिते-ऽपि निपतत्पत्रेऽपि

22. चञ्चत्तृणेप्यद्वैतेन यतस्ततोऽपि सपरो देवः परं वीक्ष्यते ॥ [8] स खलु श्रीविक्र-

23. मपुरसमावास्रि(सि)त-श्रीमज्जयस्कन्धावारात् महाराजाधिराज-श्रीवल्लालसेन-

24. देवपादानुध्यात-परमेश्वरपरमवैष्णवपरमभट्टारकमहाराजाधिराज-

25. श्रीमल(ल्ल)क्ष्मणसेनदेवः कुशली। समुपागताशेषराजराजन्य-कराज्ञी-

26. राणकराजपुत्रराजामात्यपुरोहितमहाधर्म्माध्यक्षमहासान्धिविग्रहि-

27. कमहासेनापतिमहामुद्राधिकृत-अन्तरङ्गबृहदुपरिकमहाक्षपटलिक-

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Reverse

28. महाप्रतीहारमहाभोगिकमहापीलुपतिमहागणस्थदौस्साधिकचौरो-

29. द्धरणिकनौवलहस्त्यश्वगोमहिषाजाविकादिव्यापृतकगौल्मिकदण्ड-
पाशि-

30. कदण्डनायकविषयपत्वा(त्या)दीन् नन्यांश्च सकलराजपादोपजीवि-
नोध्यत्तप्र-

31. चारोक्तानिहाकीर्त्तितान(न्) चट्टभट्टजातीयान् जनपदान् च्चेत्र-
करांश्च ब्रा-

32. ह्मणान(न्) ब्राह्मणोत्तरान् यथार्ह(र्हं) मानयति बोधयति समा-
दिशति च (।) मतम-

33. स्तु भवतां यथा श्रीपौण्ड्रवर्द्धनभुक्तयन्तःपातिवरेंद्यान् पूर्व्वे बुद्ध-
विहारीदेव-

34. तानिकरदेया म्मणभूम्याढावापपूर्व्वालिः सीमा। दक्षिणे निचड-
हार-पु-

35. ष्करिणी सीमा। पश्चिमे नन्दिहरिपाकुण्डी सीमा (।) उत(त्त)रे
मोल्लानखाडीसीमा। इ-

36. थं (त्थं) चतुःसीमावच्छिन्नस्तत्त्यदेशव्यवहारनलेन देवगोपथाद्य-
सारभूवहिः

37. पञ्चोन्मानाधिकविंशत्युत्तराढावापशतैकात्मकः संव्व(व)त्सरेण कप-
र्द्दकपु-

38. राणसार्द्धशतैकोत्पत्तिको वेलहिष्टी-ग्रामीयभूभागः सझाटविटपः

39. सजलस्थलः सगर्त्तोषरः सगुवाकनारिकेलः सद्यदशापराधः परि-

40. हृ(ह्) तसर्व्वपीडोऽचट्टभट्टप्रवेशोऽकिञ्चित्प्रग्राह्यस्तृणपूतिगोचर-

41. पर्यन्तः हुताशनदेवशर्म्मणः प्रपौत्राय मार्कण्डेयदेवशर्म्मणः पौत्राय
ल-

42. क्ष्मीधरदेवशर्म्मणः पुत्राय भारद्वाजसगोत्राय भरद्वाज-आङ्गिरस-

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43, वार्हस्पत्यप्रवराय सामवेदकौथुमशाखाचरणानुष्ठायिने हेमाश्वर-

44. थमहादानाचार्य-श्रीईश्वरदेवशर्म्मणे पुण्येऽहनि विधिवदुदकपू-

45. र्व्वकं भगवन्तं श्रीमन्नारायणभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पु-

46. ण्ययशोभिवृद्धये दत्तहेमाश्यद(श्वर)थमहादाने दक्षिणाते(त्वे) नोत्सृज्य श्रा-

47. चन्द्रार्क्कक्षितिसमकालं यावत् भूमिच्छिद्रन्यायेन ताम्रशासनीकृत्य प्र-

48. दत्तोऽस्माभिः ॥ तद्भवभिः(द्भिः) सर्व्वैरेवानुमत्त(न्त)व्यम् । भाविभिरपि नृपति-

49. भिरपहरणे नरकपातभयात् पालने धर्म्मगौरवात् पालनीयम् । भ-

50. वन्ति चात्र धर्म्मानुश(शं)सिनः श्लोकाः । बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः ।

51. यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं ॥ [9] भूमिं यः प्रति-गृह्णाति यश्च भूमिं प्रय-

52. च्छति । उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ ॥ [10] स्वदत्तां परदत्ताम्वा यो हरे-

53. त वसुन्धराम् (।) स विष्ठाया(यां) कृमिर्भूत्वा पितृभिस्सह पच्यते ॥ [11] इति कमलदला-

54. म्बुविं(वि)न्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च । सकलमिद-मुदाहृतञ्च वुद्ध्वा न

55. हि पुरुषैः । परकीर्त्तयो विलोप्याः ॥ [12] श्रीमल्लक्ष्मणसेनो नारायणदत्त-सान्धिविग्रहिकं

56. इह ईश्वरशासनदाने दूतं व्यधत्त नरनाथः ॥ [13] सं २ भाद्रदिने २८ श्री नि महासा नि ॥

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Translation

Verses 1-7—For English rendering see translation of Ānuliā Copper-plate of Lakṣmaṇasena.

Verse 8—Why should not his enemies, who withdrawing quickly from their own territories through fear from imprisonment contemplated that perfect paramount monarch so much that he was uniformly noticed even in their own reflections, dropping leaves and rustling grass-blades perish through his controlling power ?

Prose portion—May it be approved by you: that the plot of land, lying within the jurisdiction of Velahiṣthī, situated in Varendrī, belonging to Puṇḍravardhanabhukti, having for its four boundaries as follows: to the east the eastern boundary dyke of one āḍhāvāpa of rent-free extremely fertile land belonging to the deity of Buddhist monastery, to the south the Nicaḍahāra tank, to the west the Nandiharipākuṇḍī, to the north the ditch called Mollāna, measuring One Hundred ond Twenty āḍhāvāpas and five unmānas, excluding such useless land as the road leading to a temple and cart-track, and yielding an annual income of One Hundred and fifty Kapardakapurāṇas, along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees with revenue yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, not to be entered by Caṭṭas and Bhaṭṭas, free from all dues, along with grass, pūti plant and pastures is

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granted by us by a Capper-plate for as long as the Sun and the Moon endure and the Earth lasts, according to the principle of Bhūmicchidranyāya for the enhancement of the merit and fame of myself and my parents on this auspicious day after duly touching water and sweating on the name of illustrious God Nārāyaṇa, as fee for ceremony of the great gift in which golden horse and chariot were given away, to the preceptor of this great act of bestowal illustrious Īśvaradevaśarman, son of Lakṣmīdharadevaśarman, grandson of Mārkaṇḍeyadevaśarman, great grandson of Hutāśanadevaśarman, belonging to the Bhāradvāja Gotra, Bhāradvāja, Āṅgirasa and Bārhaspatya Pravaras and a follower of the Kauthuma Śākha-caraṇa of the Sāmaveda.

Therefore, it behoves you all to give your assent to it. Through fear of going to hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity. Thus run the verses enjoining Dharma in this matter:

Verses 9, 10, 11, 12—See English rendering of other Inscriptions.

Verse 13—In the matter of proclamation of this grant to Īśvara the prosperous Lakṣmaṇasena made Nārāyaṇadatta, the minister-in-charge of war and peace his messenger (dūta).

On this twenty-eighth day of Bhādra in the second year of the king's regime. Endorsed by the illustrious King. Endorsed by the Mahāsāndhivigrahika.

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Notes

Verse 8—Śrī Majumdar finds out pun in almost every word of the verse. He suggests a second meaning of the verse, which is as follows:

'Why should not his passions (ripavaḥ) being completely withdrawn from worldly objects (vimukta-viṣayāḥ), for fear of the bondage (bandha, which human flesh is heir to), and being limited by the (five) tanmātras, attain repose (laya), on account of his perfect yoga practices (Prayoga)? For it is through these (passions) that, in spite of the reflection (of the Mind) on self, the God, who has the Universal Soul within Himself, is perceived everywhere nondually (advaitena) even on the dropping leaf and rustling grass-blade.

Line 33-34—The reading: Buddhavihārīdevatānikaradeyā mmanabhūmyāḍhāvāpapūrvvāliḥ Sīmā appears to be corrupt. 'Mmanabhūmy' should be read as 'maṇībhūmy'. Śrī Mazumdar suggests the reading 'mālabhūmy', which means 'table-land'.

No. 41—Anuliā Copper-plate of Lakṣmaṇasena (12th Century A.D.)

Place: Ānuliā, Nadia, West Bengal

Language: Sanskrit

Script: Brāhmī, as current in the North-Eastern India in the 12th. century A.D.

Metre: Verses 1, 2, 4, 6, 7, 8, 10—Śārdūlavikrīḍita; Verse 3—Vasantatilaka; Verse 5—Śikhariṇī; Verses 9,

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14—Puspitāgrā ; Verses 11, 12, 13—Anuṣṭubh ; Verse 15—Āryā.

Ref. : Aitihāsika Citra, Vol. I, Part II (Rājshāhī, 1899) pp. 277-300, Journal of the Asiatic Society of Bengal, Vol. LXIX (1900) pt. I, pp. 61.65, Inscriptions of Bengal, Vol. III, pp. 81-21.

Account : The Copper-plate was unearthed in 1898 in a village called Ānuliā near Rānāghat in the Nadia district of Bengal. Śrī Nanigopal Majumdar edited it from the original Copper-plate deposited in the Museum of the Varendra Research Society.

Ānuliā Copper-plate of Lakṣmaṇasena.

Text

1. ॐ ॐ नमो नारायणाय ॥ विद्युद्यत्र मणिद्युतिः फणिपते-र्व्वालेन्दुरिन्द्रायुधं वारि

2. स्वर्ग्ग-तरङ्गिणी सितशिरोमाला बलाकावलिः। ध्यानाभ्यासस-मीरणोपनि-

3. हितः श्रेयोङ्कुरोद्भूतये भूयाद्वः स भवार्त्ति-तापभिदुरः शम्भोः कपर्द्दाम्बुदः ॥ [1]

4. आनन्दोम्बुनिधौ चकोर-निकरे दुष्खच्छिदात्यन्तिकी कह्लारे हतमोहता रति-

5. पतावेकोऽहमेवेति धीः। यस्यामी अमृतात्मनः समुदयन्त्याशु-प्रकाशाज्जगत्य-

6. त्रि-ध्यानपरम्परापरिणतं ज्योतिस्तदास्ताम्मुदे ॥ [2] सेवावनम्र-नृपकोटि-किरी-

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7. ट-रोचिरम्बूल्लसत्पद-नखद्युति-वल्लरीभिः। तेजोविष-ज्वर-मुषो द्विषताम-

8. भूवन् भूमीभुजः स्फुटमथौषधिनाथ-वंशे ॥ [3] आ-कौमार-विकस्व-रैर्द्दिशि दि-

9. शि प्रस्यन्दिभिर्द्दोर्यशः-प्रालेयै रिपुराज-वक्त्रनलिन-म्लानीः समुन्मी-लयन्। हे-

10. मन्तः स्फुटमेव सेन-जननक्षेत्रौघ-पुण्यावलीशालिश्लाध्यविपाक-पीवरगुणस्ते-

11. षाममूद्वंशजः ॥ [4] यदीयैरद्यापि प्रचितभुजतेजस्सहचरैर्य-शोभिः शोभन्ते

12. परिधि-परिणद्धा इव दिशः। ततः काञ्ची-लीला-चतुर-चतुरम्भो-धिलहरी-परीतोर्व्वी-

13. भर्त्ताजनि विजयसेनः स विजयी ॥ [5] प्रत्यूहः कलिसम्पदा-मनलसो वेदायनैकाध्वगः

14. सङ्ग्रामः श्रित-जङ्गमाकृतिरभूद्वल्लालसेनस्ततः। यश्चेतोमयमेव शौर्यविजयी

15. दत्वौषधं तत्क्षणादक्षीणा रचयाञ्चकार वशगाः स्वस्मिन् परेषां श्रियः ॥ [6] सम्भुक्ता-

16. न्यदिगङ्गनागण-गुणाभोगप्रलोभाद्दिशामीशैरंश-समर्प्पणेन घटित-स्तत्तत्प्रभाव-स्फु-

17. टैः। दोरुष्मक्षपितारि-सङ्गररसो राजन्यधर्माश्रयः श्रीमल्लक्ष्मणसेन-भूपतिर-

18. तः सौजन्यसीमाजनि ॥ [7] आम्नायः प्रणिनाय यानि मुनयो यान्यस्मरन् संस्तुतान्या-

19. चारेषु च यानि तानि ददिरे दानानि दैन्यद्रुहा। क्षीणत्वे च तथाप्यनेन नियमं का-

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20. लेषु संख्याततान्देयेष्वर्थिनमन्तरेण च फलाशंसां विधौ श्रृण्वता ॥ [8] समयमपि स-

21. मुद्धतं नुमस्तं तदसि-महौषधमुद्बभूव यत्न। भवति परपुर-प्रवेश-सिद्धिः कर-वि-

22. धृते सकृदेव यस्य मूले ॥ [9] यान् सम्बन्ध्य जगत्त्रयी-वितरणे मित्त्रैर्व्वलिर्व्वारितो यैः स-

23. ङ्गम्य न गङ्गया क्षणमपि स्वर्गोपि संस्पर्य्यते। तानुच्चैरतिशायि-शालिवसुधाना-

24. राम-रम्यान्तरान्विप्रेभ्योयमदत्त पत्तनगणान् भूमिपतिर्व्व भूयसः ॥ [10] स खलु श्रीवि-

25. क्रमपुर-समावासितश्रीमज्जयस्कन्धावारात्। महाराजाधिराज-श्रीवल्लालसेन-

26. देवपादानुध्यात - परमेश्वर - परमवैष्णव-प(र)मभट्टारक-महाराजाधिराज-श्रीम-

27. ल्लक्ष्मणसेनदेवः कुशली समुपगताशेषराज-राजन्यक-राज्ञी-राणक-राजपु-

28. त्र-राजामात्य - पुरोहित - महाधर्म्माध्यक्ष - महासान्धिविग्रहिक-महासेनापति-

29. महामुद्राधिकृत-अन्तरङ्गबृहदुपरिक-महाक्षपटलिक - महाप्रतीहार-महा-

30. भोगिक-महापीलुपति-महागणस्थ-दौस्साधिक-चौरोद्धरणिक-नौबल-ह-

31. स्त्यश्व-गोमहिषाजाविकादि-व्यापृतक-गौल्मिक-दण्डपाशिक-दण्ड - नायक-विष-

32. यपत्यादीन्। अन्यांश्च सकलराजपादोपजीविनोऽध्यक्ष-प्रचारोक्ता-निहाकी-

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33. त्तितान् । चट्ट-भट्टजातीयान् जनपदान् । त्रेत्रकराँश्च ब्राह्मणान् ब्राह्मणोत्तरान् यथा-

34. र्हं मानयति वोधयति समादिशति च । मतमस्तु भवतां । यथा श्रीपौण्ड्रवर्धन-भुक्त्यन्तः-

35. पाति-व्याघ्रतट्याम् । पूर्व्वे अश्वत्थवृत्तः सीमा । दत्तिणे जलपिल्ला सीमा । पश्चिमे शा-

36. न्तिगोपीशासनं सीमा । उत्तरे मालामञ्चवाटी सीमा । इत्थं चतुःसीमावच्छिन्नं वृषभश-

37. ङ्कर-नलेन सकाकिनीक - सप्तत्रिंशदुन्मानाधिकाढावापान्वित-नव-द्रोणोत्तर-भू-पाट-

38. कैकात्मकं संवत्सरेण कपर्द्दक-पुराणशतैकोत्पत्तिकं माथरण्डिया-खण्डत्तेत्रं सभा-

39. ट-विटपं सजलस्थलं सगर्त्तोषरं सगुवाक-नारिकेलं सह्यदशापराधं परिहृत-सर्व्व-

40. पीडं अचट्ट-भट्ट-प्रवेशं अकिञ्चित्प्रग्राह्यं तृण-पूति-गोचरपर्यन्तं विप्रदासदेव-

41. शर्म्मणः प्रपौत्राय शङ्करदेवशर्म्मणः पौत्राय देवदासदेवशर्म्मणः पुत्राय कौ-

42. शिक-सगोत्राय विश्वामित्र-बन्धुल-कौशिक-प्रवराय यजुर्व्वेद-काण्व-शाखाध्यायि-

43. ने पण्डित-श्रीरघुदेवशर्म्मणे पुण्येऽहनि विधिवदुदकपूर्व्वकं भगवन्तं श्रीमन्ना-

44. रायण-भट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पुण्ययशोऽभिवृद्धये-उत्सृज्य आ-

45. चन्द्रार्कत्तितिसमकालं यावत् भूमिच्छिद्र-न्यायेन ताम्रशासनीकृत्य प्रदत्तमस्मा-

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46. भिः। तद्भवद्भिः सर्व्वैरेवानुमन्तव्यं भाविभिरपि नृपतिभिर पहरणे नर-

47. क-पात-भयात् पालने धर्म्म-गौरवात् पालनीयम्। भवन्ति चात्र धर्मानुशं-

48. सिनः श्लोकाः। भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति (।) उभौ तौ पुण्य-

49. कर्माणौ नियतं स्वर्ग्गगामिनौ ॥ [11] स्वदत्तां परदत्तां वा यो हरेत व-

50. सुन्धराम् स विष्ठायां कृमिर्भूत्वा पितृभिस्सह पच्यते ॥ [12] आस्फोटयन्ति

51. पितरो वल्गयन्ति पितामहाः। भूमिदाता कुले जातस्स नस्त्राता भवि-

52. ष्यति ॥ [13] इति कमलदलाम्बु-बिन्दु-लोलां श्रियमनुचिन्त्य मनुष्य-जीवितं च

53. सकलमिदमुदाहृतं च बुद्धा न हि पुरुषैः परकीर्त्तयो विलो-

54. प्याः ॥ [14] श्रीमल्लक्ष्मणसेनो नारायणदत्त-सान्धिविग्रहिकम्।

55. रघुदेवशासनेऽकृत दूतं भूमण्डलीवलभित् ॥ [15]

56. सं त भाद्र-दिने ६ महासां नि ॥ श्री नि ॥

Translation

Our obesiance is to Lord Nārāyaṇa !

Verse 1—May the cloud in the shape of the matted lock of Lord Śiva capable of annihilating the heat of affliction of this world, having for its flash of lightning the lustre of jewel of the lord of serpents, for rainbow the new moon, for shower the Ganges and for the rows

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of cranes the garland of white skulls, and tossed by air controlled in meditation lead to sprouting of the seed of your welfare !

Verse 2—May that nectar-bodied light, born of the series of contemplation of Atri, at whose sudden appearance in the earth joy appears in the Ocean, complete annihilation of sorrow in groups of Cakoras, removal of slumber in lilies, the feeling of nonpareil in Cupid—lead to your rejoicing !

Verse 3—In the family of that lord of herbs were born kings, who really cured their enemies of the fever of power-poison by creepers of splendour of nails of feet, shining with exudation in the shape of lustre of crowns of crores of kings, bent down in allegiance to him.

Verse 4—A descendant of that line was Hemanta (Sena), who by the frost of his arm's reputation, extending- in different directions and developed since boyhood pro duced paleness in the lotus-faces of his chief adversaries: his qualities attained dexterity in effecting an admirable maturity in crops of rows of merits in the fields of the Sena dynasty.

Verse 5—From him was born victorious Vijayasena, the lord of the Earth, encircled by the waves of four Oceans, expert in displaying grace of a girdle: even to-day the quarters seem to be adorned with garments by his reputation, associated with the strength of his mighty arms.

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Verse 6—From him sprang Vallālasena, an obstruction to the fortune of Kali, an untiring follower of the unique path of the Vedas and an incarnation of moving war itself: victorious by valour, he administered mental drug and instantaneously brought under control the undiminished fortune of his rivals.

Verse 7—Next in the line was the prosperous Lakṣmaṇa-sena, a standard of goodmanliness, who by the heat of his arms extinguished the martial spirit of his enemies: as the lords of the quarters renowned for their distinct personalities created him by contributing parts of their own being desirous of enjoying the expanse of qualities of damsels of directions other than those enjoyed by them, he became the dwelling place of all kingly virtues.

Verse 8—Though shy, that enemy to poverty listened to the rules, concerning grant of gifts to suitors as enjoined in the scriptures and regardless of benefit, accruing from this act, distributed such gifts as the Vedas prescribed, the seers enjoined and the practices in vogue praised.

Verse 9—Our salutation is to that glorious time also in which sprang the power-drug of his sword: as soon as it was held at the root, success in entering cities of adversaries was achieved.

Verse 10—This ruler of earth granted a good number of prosperous villages, having lands growing best type of paddy and precints beautified by gardens: taking these

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into consideration Bali was prohibited by his friends to part with the three worlds at that time and being united with these the heavenly abode was not remembered by the Ganges even for a moment.

From the victory-camp situated in Vikramapura, the paramount monarch, a devotee of Lord Viṣṇu, the highly venerable Mahārājādhirāja prosperous Lakṣaṇasena, ever remembering the feet of Mahārājādhirāja Vallālasena, being in good health duly honours, informs and orders all the members present—vassal kings, feudatory chieftains, queens, Rāṇakas, princes, ministers, priests, chief justice, ministers-in-charge of war and peace, commander-in-chief, keeper of the royal seal, Viceroy, Chief Accountant, High Chamberlain, Provincial governor, Officer-in-charge of Elephants, head of a village corporation, officer-in-charge of ecclesiastical affairs, police officer, officer connected with the navy and the army, custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all other employees of the king, mentioned in the list of superintendents, not specified here, people of the class of Caṭṭas and Bhaṭṭas, tillers of soil, the Brāhmaṇas and the chief among Brāhmaṇas:

Be it known to you that a plot of land of the village of Mātharaṇḍiyā, measuring one pāṭaka, nine droṇas, one āḍhāvāpa, thirty-seven unmānas and one kākiṇika and yielding on annual income of one hundred Kaparddaka-

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purāṇas, lying within the jurisdiction of Vyāghrataṭī, belonging to Puṇḍravardhana-Bhukti and having for its boundaries the banyan tree on the east, Jalapillā on the south, the village of Śāntigopī on the west and Mālāmañca-vāṭi on the north, along with forest and branches, pits and barren tracts, land and water, betelnut and cocoanut trees, with revenue, yielded from fines imposed on perpetrators of ten crimes, exempt from all oppression, along with grass, pūti plant and pasture grounds, not to be entered by Caṭṭas and Bhaṭṭas, free from all sorts of dues is given by us for the period of duration of the Moon, Sun and the Earth by a copper-plate according to the principle of Bhūmicchidra for the increase of merit and fame of myself and my parents on this auspicious day having duly touched water after remembering Lord Nārāyaṇa to the scholar Raghudeva-śarman of the Kauśika Gotra, and Viśvāmitra, Bandhula and Kuśika Pravaras, a student of the Kāṇva śākhā of the Yajurveda, a son of Devadāsadevaśarman and grandson of Vipradāsadevaśarman.

Therefore, it behoves you all to give your assent to it. Through fear of going to hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity. Thus run the verses enjoining Dharma in this matter :

For English rendering of verses 11, 12, 13, 14 see English translation of other inscriptions.

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Verse 15—In the matter of proclamation of this grant to Raghudeva, the illustrious Lakṣaṇasena, the Indra of the earthly region appointed as messenger Nārāyaṇadatta, minister-in-charge of war and peace. On this ninth day of Bhādra in the third year of the king's regime. Approved by the Mahāsāndhivigrahika. Approved by the illustrious King.

Notes

Verse 2—The form 'duskha' occurs also in Tarpaṇadīghi plate. It should be read as 'duḥkha.'

Verse 8—The correct form should be 'Niyamān kāleṣu saṃkhyātītān'.

Prose portion—Vyāghrataṭī is described as a Maṇḍala of the Pauṇḍravardhanabhukti in the Khālimpur copper-plate of Dharmapāla and simply as a Maṇḍala in the Nālandā copper-plate of Devapāla. The villages mentioned in the plate have not been identified.

No.—42. Madanapāḍā Copper-plate of Viśvarūpasena (end of 12th, century A.D.)

Place: Madanapāḍā, Faridpur, East Bengal.

Language: Sanskrit.

Script: Proto-Bengali, showing the same stage of development as in the Edilpur grant.

Metre: Verse 1—Vasantatilaka, Verses 2, 3, 5, 7, 8, 9, 10, 13, 15, 16, 20—Śārdūlavikriḍita, Verses 4, 17—

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Prithvī, Verses 6, 12—Sragdharā, Verse 11—Puṣpitāgrā, Verses 14, 27—Āryā, Verses 18, 21, 22, 23, 24, 25—Anuṣṭubh, Verse 19—Mandākrāntā, Verse 26—Mālinī.

Ref.: Journal of the Asiatic Society of Bengal, 1896 Part I, pp. 6-15, ed. by Sri Nagendranath Vasu, Inscriptions of Bengal, Vol. III pp. 132-139 Ed. by Sri Nanigopal Majumdar.

Account: The Copper-plate was found by a peasant while digging his field and was given to the land-holder who kept it in his house. It fell subsequently into the hands of Pandit Lakṣmīchandra Sāṁkhyatirtha, who in 1892 handed it over to Sri Nagendranath Vasu for decipherment. This is a single plate engraved on both sides bearing the usual seal representing Sadāśiva at the top.

(Taken from Inscriptions of Bengal, III, Edited by N. G. Majumdar)

Madanapāḍā Copper-plate of Viśvarūpasena.

Text

Obverse

ॐ ॐ नमो नारायणाय ॥

1. वन्देऽरविन्दवनबान्धवमन्धकारकारानिबद्धभुवनत्रयमुक्तिहेतुम् । 1 पर्य्यायविस्तृतसि-

2. तासितपक्षयुग्मसुधान्तमद्भुतखगं निगमद्रुमस्य ॥ [1] पर्य्यस्त-स्फटिकाचलां वसुमतीं विश्वग्विमुद्रीभवन्मुक्ताकुड्मलमम्बिम-

3. म्बरनदीवन्यावनद्धं नभः । उद्भिन्नस्मितमञ्जरीपरिचिता दिक्कामिनीः कल्पयन् प्रत्युन्मीलतु पुष्पसायकयशो जन्मान्तरं

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4. चन्द्रमाः ॥ [2] एतस्मात् क्षितिभारनिःसहशिरोदर्व्वीकरग्रामणी-
विश्रामोत्सवदानदीक्षितभुजास्ते भूभुजो जज्ञिरे । येषामग्र-

5. णीमल्लविक्रमकथारब्धप्रबन्धाद्भुतव्याख्यानन्दविनिद्रसान्द्रपुलकै -
र्व्याप्ताः सदस्यैर्द्दिशः ॥ [3] अवातरदथान्वये महति तत्र देवः

6. स्वयं सुधाकिरणशेखरो विजयसेन इत्याख्यया । यदंघ्रिनखधोरणि-
स्फुरितमौलयः क्ष्माभुजो दशास्यनतिविभ्रमं विद-

7. धिरे किलैकैकशः ॥ [4] नीलाम्भोरुहसोदरोपि दलयन्मर्म्माणि
कादम्बिनीकान्तोपि ज्वलयन्मनांसि मधुपस्निग्धोपि तन्वन् भ-

8. यम् । निर्णिक्ताञ्जनसन्निभोपि जनयन्नेत्रक्लमं वैरिणां यस्याशेषजना-
द्भुताय समरे कौक्षेयकः खेलति ॥ [5] ईषन्निस्त्रिंशनि-

9. द्राविरहविलसितैर्व्वैरिभूपालवंश्यानुच्छिद्योच्छिद्य मूलावधि भुव-
मखिलां शासतो यस्य राज्ञः । आसीत्तेजोजिगीषा सह दिव-

10. सकरेणैव दोष्णस्तुलाभूद्धर्त्तैर्वाशोविषाणामजनि दिगधिपैरेव सीमा-
विवादः ॥ [6] खेलत्खड्गलतापमार्ज्जनकृतप्रत्यर्थि-

11. दर्प्पज्वरस्तस्मादप्रतिमल्लकीर्त्तिरभवद्बल्लालसेनो नृपः । यस्यायोधन-
सीम्नि शोणितसरिद्दुःसञ्चरायां हताः संसक्तद्विप-

12. दन्तदण्डशिबिकामारोप्य वैरिश्रियः ॥ [7] श्रीकान्तोपि न
मायया वलिजयी वागीश्वरोप्यक्षरं वक्तुम् नेत्यपटुः कलानिधिरपि

13. प्रोन्मुक्तदोषाग्रहः । भोगीन्द्रोपि न जिह्मगः परिवृतस्त्रैलोक्य-
रेखाद्भुतस्तस्माल्लक्ष्मणसेनभूपतिरभूद्भूलोककल्पद्रुमः ॥ [8]

14. प्रत्यूषे निगडस्वनैर्न्नियमितप्रत्यर्थिभूमीभुजां मध्याह्ने जलपानमुक्त-
करटिप्रोद्दामघण्टारवैः । सायं वेशविलासिनीज-

15. नरणन्मञ्जीरमञ्जुस्वनैर्येनाकारि विभिन्नशब्दघटनाबन्ध्यं त्रिसन्ध्यं
नभः ॥ [9] पूर्व्वं जन्मशतेषु भूमिपतिना सन्त्यज्य मुक्तिग्र-

16. हं नूनं तेन सुतार्थिना सुरधुनीतीरे हरः प्रीणितः । एतस्मात्
कथमन्यथा रिपुवधूवैधव्यबद्धव्रतो विख्यातक्षितिपालमौ-

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17. लिरभवत् श्रीविश्वरूपो नृपः ॥ [10] न गगनतल एव शीतरश्मिः न कनकभूधर एव कल्पशाखी न विबुधपुर एव देवराजो

18. विलसति यत्र धरावतारभाजि ॥ [11] वेलायां दक्षिणाब्धेर्म्मुसलधरगदापाणिसंवासवेद्यां क्षेत्रे विश्वेश्वरस्य स्फुरदसिवर-

19. णाश्लेषगङ्गोर्म्मिभाजि । तीरोत्सङ्गे त्रिवेण्याः कमलभवमखारम्मनिर्व्याजपूते येनोच्चैर्यज्ञयूपैः सह समरजयस्त-

20. म्भमाला न्यधायि ॥ [12] यां निर्माय पवित्रपाणिरभवद्वेधाः सतीनां शिखारत्नं या किमपि स्वरूपचरितैर्व्विश्वं ययालङ्कृतम् ।

21. लक्ष्मीभूरपि वाञ्छितानि विदधे यस्याः सपत्न्यौ महाराज्ञी श्रीताडादेवि तदस्य महिषी साभूत्त्रिवर्गोचिता ॥ [13] एताभ्यां शशिशेख-

22. रगिरिजाभ्यामिव बभूव शक्तिधरः । श्रीविश्वरूपसेनदेव प्रतिभटभूपालमुकुटमणिः ॥ [14] आकौमारमपारसङ्गरभरव्यापा-

23. रतृष्णावशस्वान्तस्यास्य निशम्य वीरपरिषद्वन्द्यस्य दोर्विक्रमम् । नेदं नेदमिदञ्च नेति चकितैर्दुर्ग्गं प्रविश्य द्रुतं निर्ग्गच्छ-

24. द्भिरपरातिभूपनिवहैर्भ्राम्यद्भिरेवास्यते ॥ [15] कल्पद्रुमारूढकाननानि कनकक्ष्माभृद्विभागान्निधिं रत्नानां पुलिनान्तराणि च परि-

25. भ्रम्य प्रयासालसाः । एतत्पादपयोधरप्रणयिनि च्छायावितानाञ्चले विश्राम्यन्ति सतामनिद्रविदशोद्भ्रान्ता मनोवृत्तयः ॥ [16]

26. किमेतदिति विस्मयाकुलितलोकपालावली - विलोकितविशृङ्खलप्रधनजैत्रजात्राभवः । शशास पृथिवीमिमां प्रथितवीरव-

27. र्ग्गाग्रणीः स गर्ग्गयवनान्वयप्रलयकालरुद्रो नृपः ॥ [17] पद्मालयेति या ख्यातिर्लक्ष्म्या एव जगत्त्रये । सरस्वत्यपि तां लेभे यदानन-

28. कृतालया ॥ [18] आरुह्याभ्रंलिहगृहशिखामस्य सौन्दर्य्यरेखां पश्यन्तीभिः पुरि विहरतः पौरसीमन्तिनीभिः । वार्त्ताकूतैर्न्नय-

29. नवलितैर्विभ्रमं दर्शयन्त्यो दृष्टाः सख्यः क्षणविघटितप्रेमरूक्षैः कटाक्षैः ॥ 19 एतेनोन्नतवेश्मसङ्कटभुवः स्रोतस्वती-

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30. सैकतक्रीडाल्लोलमरालकोमलकलत्क्वाणप्रणीतोत्सवाः । विप्रेभ्यो
ददिरे महीमघवता नाकप्रतिष्ठाभृतः प्राक् प्र-

Reverse

31. क्रमशालिशालिशबलत्त्वेलोत्कटाः कर्व्वटाः ॥ [20] इह खलु
फल्गुग्रामपरिसरसमावासित-श्रीमज्जयस्कन्धावारात् सम-

32. स्तस्वप्रशस्त्युपेत अरिराजवृषभशङ्कर-गौडेश्वर-श्रीमद्विजयसेनदेव-
पादानुध्यातसमस्तस्वप्रशस्त्युपेत अरिराज-

33. निःशङ्कशङ्कर-गौडेश्वर - श्रीमद्बल्लालसेनदेवपादानुध्यातसमस्तस्वप्रश -
स्त्युपेत अश्वपतिगजपतिनरपतिराजत्रयाधि-

34. पति-सेनकुलकमलविकासभास्कर-सोमवंशदीपप्रतिपन्नकर्ण-सत्यव्रत -
गाङ्गेयशरणागतवज्रपञ्जर परमेश्व-

35. र-परमभट्टारक-परमसौर-महाराजाधिराज अरिराज - मदनशङ्कर-
गौडेश्वर-श्रीमल्लक्ष्मणसेनदेवपादानुध्या-

36. त अश्वपतिगजपतिनरपतिराजत्रयाधिपति - सेनकुलकमलविकास -
भास्कर-सोमवंशप्रदीपप्रतिपन्नकर्ण-सत्यव्र-

37. तगाङ्गेय-शरणागतवज्रपञ्जर - परमेश्वर - परमभट्टारक - परमसौर -
महाराजाधिराज-अरिराजवृषभ(ा)ङ्कशङ्कर-

38. गौडेश्वर-श्रीमत्विश्वरूपसेनदेवपादा विजयिनः । समुपगता-
शेषराजन्यकराज्ञीराणक-राजपुत्र-राजामात्य-म-

39. हापुरोहित-महाधर्म्माध्यक्ष-महासान्धिविग्रहिक-महासेनापति-दौः-
साधिक-चौरोद्धरणिकनौबलहस्त्यश्वगोम-

40. हिषाजाविकादिव्यापृत-गौल्मिक-दण्डपाशिक - दण्डनायकविषय -
पत्यादीनन्यांश्च सकलराजपादोपजीविनोऽध्यक्ष-

41. प्रवरान् चट्टभट्टजातीयान् ब्राह्मणान् ब्राह्मणोत्तरांश्च यथार्हं मानयन्ति
बोधयन्ति समादिशन्ति विदितमस्तु भवतां य-

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42. था पौण्ड्रवर्द्धनभुक्त्यन्तःपाति-वङ्गे विक्रमपुरभागे पूर्वे अठपाग-ग्रामजङ्गालभूः सीमा दक्षिणे वारयीपडाग्रामभूः सी-

43. मा पश्चिमे उञ्चोकाष्ठीग्रामभूः सीमा उत्तरे वीरकाट्टीजङ्गालसीमा इत्थं चतुःसीमावच्छिन्नः पिञ्जोकाष्ठीग्राममध्यात् कन्दर्पाशङ्करा-

44. ग्रामीय पदातिश्यधामार्क्यां (?) द्वात्रिंशत्पराणोत्तरत्री (त्रि)शतिक १३२ सहिः सी भूहि ५०० तथा कन्दर्पाशङ्कराशभूमौ नाररडपग्रामे......

45. हि १२७ द्वाभ्यां सप्तविंशतिपुराणाधिक सच्छित्ता षट्शतिकोत्-पत्तिकपिञ्जोकाष्ठीग्रामः सजलस्थलः सफाटविटपः सोषरसगुवाकनारिकेलस्तृणपू-

46. तिपूर्व्वान्त उपरोल्लिखित चतुःसि (सी)मावाच्छिन्नपिञ्जोठाग्रामोऽयं शिवपुराणोक्त-भूमिदानफ-

47. लप्राप्तिकामनया वत्ससगोत्रस्य भार्ग्गव-च्यवन-आप्नुवनऔर्व्व-जामदग्न्यप्रवरस्य परासरदेवशर्म्मणः प्रपौत्राय व

48. त्ससगोत्रस्य भार्गव-च्यवन-आप्नुवत-और्व्व - जामदग्न्यप्रवरस्य गर्भेश्वरदेवशर्म्मणः पौत्राय वत्ससगोत्राय भार्ग्गव-

49. च्यवन - आप्नुवतऔर्व्व-जामदग्न्यप्रवरस्य वनमालिदेवशर्म्मणः पुत्राय वत्सगोत्राय भार्ग्गव-च्यवन-आप्नुवत ।

50. और्व्व - जामदग्न्यप्रवराय थातिपाटकाय श्रीविश्वरुपदेवशर्म्मणे ब्राह्मणाय विधिवदुत्सृज्य सदाशिवमुद्रया मु-

51. द्रयित्वा भूच्छिद्रन्यायेन चतुर्द्दशयाब्दीगभाद्रदिना ताम्रशासनीकृत्य प्रदत्तोऽस्माभिः । यत्र चतुःसीमावच्छि-

52. न्न सां शासनभूहि ६२७ तद्भवद्भिः सर्व्वैरेवानुमन्तव्यं भाविभिरपि नृपतिभिरपहरणे नरकपातभ-

53. यात् पालने धर्म्मगौरवात् पालनीयम् । भवन्ति चात्र धर्म्मानु-शंसिनः श्लोकाः ॥ आस्फोटयन्ति पितरो वल्गय-

54. न्ति पितामहाः। भूमिदोऽस्मत्कुले जातः स नस्त्राता भविष्यति ॥२।
भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ

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55. तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ ॥ [22] बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य

56. तस्य तदा फलम् ॥ [23] षष्टिवर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ [24] स्वद-

57. त्तां परदत्तां वा यो हरेत वसुन्धराम् । स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ [25] इति कमलदलाम्बुविन्दुलो-

58. लां श्रियमनुचिन्त्य मनुष्यजीवितञ्च । सकलमिदमुदाहृतञ्च बुध्वा नहि पुरुषैः परकीर्त्तयो विलोप्याः ॥ [26] सचिव-

59. शतमौलिलालितपदाम्बुजस्यानुशासने दूतः । श्रीकोपिविष्णुर-भवत् गौडमहासान्धिविग्रहिकः ॥ 27 श्रीमन्महा-

60. सा करणनि ॥ श्रीमहामहत्तककरणनि । श्रीमत् करणनि ॥ सं १४ आश्विनदिने १

Translation

Verses 1-13—See English rendering of the Edilpur Copper-plate of Keśavasena.

Verse 14—Like Kārtikeya from Śiva and Pārvatī, the illustrious Viśvarūpasena, a crown-gem of adversaries sprang from Lakṣmaṇasena and his consort Tāḍādevī (Tāndradevī or Cāndrādevī?).

Verses 15-20—See English rendering of Edilpur Copper-plate of Keśavasena.

Prose portion, containing the names and epithets of kings and list of employees addressed—See English rendering of Edilpur Copper-plate of Keśavasena.

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Be it known to you that the village of Piñjokāṣṭī, situated in Vikrampura in Bengal, lying within the jurisdiction of Puṇḍravardhana-Bhukti, bounded by boundaries stated hereinafter,—the embankment of the village Aḍhapāka to the east, land, belonging to the village Baraīpaḍā to the south, land, belonging to the village Uñcokāṣṭi to the west and the embankment of the village Vīrakaṭṭī to the north is divided into two plots: One situated in the locality called Kandarpāśaṅkara and yielding an income of five hundred purāṇas and the other situated in the field called Kandarpāśaṅkarāśa, belonging to locality Nāraṇḍapa, and yielding an annual income of one hundred and twenty-seven Purāṇas, and thus fetches a total annual income of six hundred and twenty-seven Purāṇas. The said village of Piñjoṭhā having the aforesaid four boundaries along with land and water, forests and branches, barren lands, betelnut and cocoanut trees, together with grass and pūti plant even is made over by us with a view to acquire the fruits of landgrant as enumerated in the Śivapurāṇa by a Copper-plate charter, affixing the Sadāśiva-seal to it, according to the principle of Bhūmicchidra, having duly consecrated the gift on the...day of Bhādra, in the fourteenth year of the king's regime to the Brāhmaṇa Viśvarūpadeva-śarmman, the reciter of moral text, belonging to Vātṣya gotra and Bhārgava, Cyāvana, Āpnuvāna, Aurvva and Jāmadagnya Pravaras, son of Vanamālīdevaśarmman of the

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Vātsya gotra and the said five Pravaras, grandson of Garbbheśvaradesmaśarmman, belonging to the same Gotra and same Pravaras, grandson of Parāśaradevaśarmman, having in his turn Vātsya Gotra and Bhārgava, Cyāvana, Āpnuvāna, Aurva and Jāmadagnya Pravaras. The land of the village, whose boundaries have been mentioned before fetches an income of six hundred and twenty-seven Purāṇas.

So it behoves you all to give your assent to it. Through fear of falling into Hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity also. Thus run the scriptural stanzas enjoining Dharma in this matter:)

Verses 21-26—See English rendering of other Inscriptions.

Verse 27—In this charter of the king, whose lotusfeet are caressed by the heads of a hundred ministers the minister-in-charge of peace and war of Gauḍa Kopiviṣnu was the messenger.

Endorsed by the clerk of the prosperous minister-in-charge of war and peace, by the clerk of the prosperous headman, and thereafter by the clerk of the illustrious King.

On this 1st. day of Āṣāḍa in the fourteenth year of the king's regime.

Notes

Verse 13—The reading of the name Lakṣmaṇasena's queen is confusing. Sri Nagendranath Vasu reads it as

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'Tāndrādevī': Sri Nanigopal Majumdar reads it as 'Tāḍādevī'. In the Edilpur grant the name 'Cāndrādevī' occurs. The Sāhitya-pariṣad Copper-plate of Viśvarūpasena, again, contains an unusual name, which is 'Taṭṭanā'. It is difficult to say which of these is the correct form of the queen's name.

Verse 17—Viśvarūpasena is eulogised as the day of destruction to a certain line of Muslims. The same appellation is applied to Keśavasena also in the Edilpur Copper-plate.

The portion of the text, containing a description of the village donated, along with its boundaries is extremely corrupt and full of scribal mistakes. It is difficult to find out what is actually intended.

Piñjokāṣṭhī—Sri Vasu identifies the village with Piñjāri, 'a postal village in the Parganāh Koṭālipāḍā, near the village of Madanapāḍā, where the grant was found.' Viśvarūpadevaśarmman—The donee of this grant appears to be a brother of Īśvaradevaśarmman, the done of the Edilpur grant.

No.—43. Calcutta Sāhitya-Pariṣat Copper-plate of Viśvarūpasena

(end of 12th Century A. D.)

Place: Neighbourhood of Dacca, East Bengal.

Language: Sanskrit.

Script: Proto-Bengali.

Metre: Verses 1, 8—Vasantatilaka, Verses 2, 3, 5,

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7, 9, 10, 11, 13, 15, 17, 18, 19, 20, 21—Sārdūlavikrīḍita, Verses 4, 22—Pṛthvī, Verses 6, 14—Sragdharā, Verse 12—Puṣpitāgrā, Verse 16—Āryā.

Ref.: Indian Historical Quarterly, Vol. II, No. 1 (March 1926) pp. 78-86 ed. by MM. Haraprasad Śāstri, Inscriptions of Bengal, Vol. III, pp. 140-148, pp. 177-180 Ed. by Sri N. G. Majumdar.

Account: The copper-plate was discovered in 1925. It is a single plate inscribed on both sides, now measuring 10″ × 12½″. The plate has suffered from cleavage at the bottom and in consequence the last few lines of writings on both sides have disappeared.

(Taken from the Inscriptions of Bengal, Vol. III).

Calcutta Sāhītya-parishat Copper-plate of Viśvarūpasena.

Text

Obverse

ॐ ॐ नमो नारायणाय ॥

1. वन्देऽरविन्दवनबान्धवमन्धकारकारानिबद्धभुवनत्रयमुक्तिहेतुम् । पर्य्यायविस्तृतसितासितप-

2. क्षयुग्ममुद्यान्तमद्भुतखगं निगमद्रुमस्य ॥ 1 पर्य्यस्तस्फटिकाचलां वसुमतीं विश्वग्विमुद्रीभवन्-मुक्ताकुड्मलमब्धिमम्बरनदीवन्या-

3. वनद्धं नभः । उद्भिन्नस्मितमञ्जरीपरिचिता दिक्-कामिनीः कल्पयन् प्रत्युन्मीलतु पुष्पसायकयशो जन्मान्तरं चन्द्रमाः ॥ 2 एतस्मा-

4. त् क्षितिभारनिःसहशिरोदर्व्वीकरग्रामणी विश्रामोत्सवदानदीक्षित-भुजास्ते भूभुजो जज्ञिरे । येषामप्रतिमल्लविक्रमक-

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5. थारब्ध-प्रबन्धाद्भुतव्याख्यानन्दविनिद्रसान्द्रपुलकैर्यासा सदस्यै-
र्दिशः ॥ 3 अवातरदथान्वये महति तत्र देवः स्वयं सुधा-

6. किरणशेखरो विजयसेन इत्याख्यया । यदङ्घ्रिनखधोरणिस्फुरित-
मौलयः क्ष्माभुजो दशाश्यनतिविभ्रमं विदधिरे

7. किलैकैकशः ॥ 4 नीलाम्भोरुहसोदरोपि दलयन्मर्म्माणि काद-
म्बिनीकान्तोपि ज्वलयन्-मनांसि मधुपस्निग्धोपि तन्वन्-भय-

8. म् । निर्णिक्ताञ्जनसन्निभोपि जनयन्नेत्रक्लमं वैरिणां यस्याशेष-
जनाद्भुताय समरे कौक्षेयकः खेलति ॥ 5 ईषन्निस्त्रिंश-

9. निद्राविरहविलसितैर्वैरिभूपालवंश्यानुच्छिद्योच्छिद्य मूलावधि भूवम-
खिलां शासतो यस्य राज्ञः । आसीत्तेजोजिगीषा स-

10. ह दिवसकरेणैव दोष्णस्तुलाभूद्वृत्तैर्वाशीविषाणामजनि दिगधि-
पैरेव सीमाविवादः ॥ 6 खेलत्खड्गलतापमार्ज्जन-

11. हृतप्रत्यर्थिदर्पज्वरस्तस्मादप्रतिमल्लकीर्त्तिरभवद्बल्लालसेनो नृपः । यस्या-
योधनसीम्नि शोणितसरिद्दुःसञ्चरायां

12. हृताः संसक्तद्विपदण्डदन्तशिविकामारोप्य वैरिश्रियः ॥ 7 यस्याग्र-
सैन्यचलितेभघटासहस्रसम्पातनिर्द्दलितपक्ष -

13. परम्पराणाम् । भूमीभुजां भुवमतित्यजतां बभूवुः पाथोधितीर-
विधुराणि विलोकितानि ॥ 8 श्रीकान्तोपि न मायया वलि-

14. जयी वागीश्वरोप्यक्षरं वक्तुं नेत्यपटुः कलानिधिरपि प्रोन्मुक्तदोषा-
ग्रहः । भोगीन्द्रोपि न जिह्मगैः परिवृतस्तै-

15. लोक्यरेखाद्भुतस्तस्माल्लक्ष्मणसेनभूपतिरभूद्भूलोक - कल्पद्रुमः ॥ 9
प्रत्युषे निगडस्वनैर्नियमित-प्रत्यर्थिभूमिभु-

16. जां मध्याह्ने जलपानमुक्तकरटिप्रोद्दामघण्टारवैः । सायं वेश-
विलासिनीजनरणन्मञ्जीरमञ्जुस्वनैर्येनाकारि

17. विभिन्नशब्दघटनाबन्ध्यं त्रिसन्ध्यं नभः ॥ 10 पूर्व्वं जन्मशतेषु
भूमिपतिना सन्त्यज्य मुक्तिग्रहं नूनन्तेन सुतार्थिना सुरधुनी-

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18. तीरे हरः प्रीणितः। एतस्मात् कथमन्यथा रिपुवधूवैधव्य-
वद्धव्रतो विख्यातक्षितिपालमौलिरभवत् श्रीविश्वरूपो-

19. नृपः॥ 11 न गगनतल एव शीतरश्मिर्न कनकभूधर एव
कल्पशाखी। न विबुधपुर एव देवराजो विलसति यत्र धरा-

20. वतारभाजि॥ 12 बाहू वारणहस्तकाण्डसदृशौ वक्षः शिला-
संहतं वाणाः प्राणहरा द्विषां मदजलप्रस्यन्दिनो दन्तिनः। यस्यै-

21. तां समराङ्गणप्रणयिनीं कृत्वा स्थितिं वेधसा को जानाति कुतः
कृतो न वसुधाचक्रेऽनुरूपो रिपुः॥ 13 वेलायां दक्षि-

22. णाब्धेर्मुषलधरगदापाणिसंवासवेद्यां क्षेत्रे विश्वेश्वरस्य स्फुरदसि-
वरणाश्लेषगङ्गोर्म्मिभाजि। तीरोत्सङ्गे त्रिवेण्याः

23. कमलभवमखारम्भनिर्व्व्याजपूते येनोच्चैर्यज्ञयूपैः सह समरजयस्तम्भ-
माला न्यधायि॥ 14 यां निर्म्माय पवित्रपाणिर-

24. भवद्वेधाः सतीनां शिखारत्नं या किमपि स्वरूपचरितैर्विश्वं यया-
लङ्कृतम्। लक्ष्मीर्भूरपि वाञ्छितानि विदधे यस्याः

25. सपत्न्योर्द्वयं श्रीमत्यष्टणदेव्यमुष्यमहिषी साभूत्त्रिवर्गोचिता॥ 15
एताभ्यां शशिशेखरगिरिजाभ्यामिव बभूव शक्तिधरः। श्री-

26. विश्वरूपसेनः प्रतिभटभूपालमुकुटमणिः॥ 16 दृष्टिस्पर्शमवाप्य
विश्वजयिनो यस्य द्विजानां पयःपात्रैर्लोहमयैर्हिरण्यपद-

27. वी प्राप्तेति को विस्मयः। एतस्मिन्नियम(ा)द्भुताय महति
प्रत्यर्थिपृथ्वीभुजां यत् पात्राणि हि(र)ण्मयान्यपि पुनर्यातान्ययोवर्णता-

28. म्॥ 17 आकौमारमपारसङ्गरभरव्यापारतृष्णावशस्तान्तस्यास्य
निशम्य वीरपरिषद्वन्द्यस्य दोर्विक्रमम्। नेदं नेदमिदञ्च नेति चकितै-

29. र्दुर्गं प्रविश्य द्रुतं निर्गच्छद्भिररातिभूपनिवहैर्भ्राम्यद्भिरेवास्यते॥
आकर्णाञ्चलमेलकारविशिखक्षेपैः समाजे द्विषां दानाम्भः-

30. कणगर्भदर्भकलनैर्गोष्ठीषु निष्ठावताम्। नीवीबन्धविसारणैः
परिषदि त्रस्यत्कुरङ्गीदृशामव्यापारसुखासितां क्षणमपि

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31. प्राप्नोति नैतत्करः ॥ 19 तापिञ्छैः परिशीलितेव सरितां कच्छ-
स्थली-नीरदैर्नीरन्ध्रेव नभस्तटी मरकतैः क्लृप्ता भुवः क्ष्मारुहः । नी-

32. लग्रावकदम्बकैरविरलाभोगेव वेलावलीलेखासीददसीययज्ञहुतभुग्-
धूमे मुहुर्मूर्च्छति ॥ 20 कल्पद्रुमारुहकाननानि कनकक्ष्माभृ-

33. द्विभागान्निधिं रत्नानां पुलिनान्तराणि च परिभ्रम्य प्रयासालसाः ।
एतत्पादपयोधरप्रणयिनिच्छायावितानाञ्चले विश्राम्यन्ति स-

34. तामनिद्रविदशोद्भ्रान्ता मनोवृत्तयः ॥ 21 किमेतदिति विस्मया-
कुलितलोकपालावलीविलोकितविश्रृङ्खलप्रधनजैत्रयात्रा...22

Reverse

35. समस्तस्वप्रशस्त्युपेत-अरिराजनिःशङ्कशङ्कर- गौडेश्वर श्रीमद्बल्लाल-
सेनदेवपादानुध्यातसमस्तस्वप्रशस्त्युपेत-अरिराज-मदनशङ्क-

36. र - गौडेश्वर - श्रीमल्लक्ष्मणसेनदेवपादानुध्यातसमस्तस्वप्रशस्त्युपेत-
अश्वपति-नरपति-राजत्रयाधिपति-सेन-

37. कुलकमलविकासभास्कर-सोमवंशप्रदीप-प्रतिपन्नकर्ण-सत्यव्रतगाङ्गेय -
स(श)रणागतवज्रपञ्जर -परमेश्वर-परमभ-

38. ट्टारक-परमसौर-महाराजाधिराज-अरिराज-वृषभ(ा)ङ्कशङ्कर-गौडेश्वर-
श्रीविश्वरूपसेनदेवपादा विजयिनः । समु-

39. पगताशेषराज - राजन्यक -राज्ञी-राणक-राजपुत्र-राजामात्य-महा-
पुरोहित-महाधर्म्माध्यक्ष -महासान्धिविग्रहिक-म-

40. हासेनापति-दौःसाधिक-चौरोद्धरणिक-नौबलहस्त्यश्व-गोमहिषाजावि-
कादिव्यापृत-गौल्मिक-दण्डपाशिक-विषयपत्यादीनन्यांश्च सक-

41. लराजपादोपजीविनो अध्यक्षप्रवरान् चट्टभट्टजातीयान् ब्राह्मणान्
ब्राह्मणोत्तरान् यथार्हं मानयन्ति बोधयन्ति समादिशन्ति च विदि-

42. तमस्तु भवतां यथा पौण्ड्रवर्द्धनभुक्त्यन्तःपाति-वङ्गे नाव्ये
रामसिद्धि-पाटके वराहकुण्डदक्षिणपश्चिमे पूर्व्वे देवहारदेवभोगसीमा द-

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43. ज्ञिणे वाङ्गालवड़ाभूः सीमा पश्चिमे नदी सीमा उत्तरे तथा नदी सीमा एवं चतुःसीमावच्छिन्नवास्तुभूम्युदान ३४ ।।। तथा देवहा-

44. रपूर्वे टा ४ व्याभू उ ४। वास्तु उपति १।≈ तथा नाल भू उ २६।।। देवहारउत्तरे नालभू उ २ नाल उपति १≈ एवं

45. सवास्तुभू उदान ६७।।। ग्रामपल्या सांहि ८०।ᐟ तथैतद्ग्रामे वारनाकोलोक्क-गाञीकादीनां नूतनवरजचतुष्टयसमेत वारश्रे-

46. मनो उदयिता परलोक्ककानां वरजत्रयसंवलित सांहि १६।।≋ मिलिवलिता का२ खं ७ द्वाभ्यां त्रयोदशाब्दीय उत्तरायणमहासंक्र-

47. मणसम्बन्धेन समुत्सरिर्गतभू सं सां हि १०० तथा नाव्ये विनयतिलकग्रामे पूर्व्वे समुद्रसीमा दक्षिणे प्रनुल्लीभूः सीमा पश्चिमे जङ्घा-

48. लसीमा उत्तरे शासनसीमा एवं चतुःसीमावच्छिन्नसवास्तुभू उदान २५ नानापल्या सांहि ६० तथा मधुक्षीरकावृत्तौ नवसंग्रह-च

49. तुरके अजिकुलापाटके यथाप्रसिद्धस्वसीमावच्छिन्नशौवसाकिरितो मैतो उच्छोकादीनां अनेनैवावक्षिकपंहलायुधेन क्री-

50. तपट्टोलीसं सवास्तुभूम्युदान १६५ नानापल्या उच्छन्नत्वात् सांहि १०० तथैतद्वास्तुभमौ कलनसंसा गुवाकशत ३० एत-

51. न्मूल्यं हि ४० द्वासांहि १४० तथा विक्रमपुरभागे लाउहण्डा-चतुरके देऊलहस्त्यां नदीपूर्व्वपश्चिमे राजहिता स एव वार

52. आरण्ये (?) कामपिण्डनागादीनां अनेनैव क्रीपट्टोलीसं सवास्तु-भूम्युदान २५ सांहि ५० त्रिभिः मातृचरणानाम् दृष्टेन

53. सोमग्रासे समुत्सर्गितभूसम्बन्धेन गुवाकमूल्यसमेत सां हि २५० तथैतद्ग्रामे वारब्रह्मअमृतोकयोः अनेनैव क्रीतपट्टो-

54. लीसं वर्षवृद्धौ कुमारश्रीसूर्य्यसेनप्रदत्त नालभू उ ७ गुवाकवास्तुभू उ ३ द्वास वा भू उ १० सां हि २५ तथा तथैतद्ग्रा

55. मे वारकलो-अमृतोकयोः अनेनैव क्रीतपट्टोलीसं सान्धिविग्रहि-कनाञीसिंह-प्रदत्त नालभू उ ३ गुवाकवास्तुभू उ ४ द्वा सवास्तु

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56. भू उ ७ सां हि २५ द्वा सां हि ५० तथा क (?)न्द्रद्वीपे उराचतुरके जयजाहडा-पूर्व्वं घाघरकाट्टी-पाढके राजपंमहेश्वरस्य अनेनैवाव-

57. ल्लिकपंहलायुधेन क्रीतशासनसं सवास्तुभू उदान १२॥। सां हि ५० तथा क(?)न्द्रद्वीपे पातिलादिवीके कुमारश्रीपुरुषोत्तम-

58. सेनभुज्यमानायग (?) अनेनैव चतुर्द्दशाब्दीय - उत्थानद्वादश्यां समुत्सर्ग्गितभूसम्बन्धेन दत्त सवास्तुभूम्युदान २४ सां हि ५० मि-

59. लित्वा (सार्द्ध)षट्(f)त्रंशदुन्मानाधिकशतत्रयोदानात्मककलल-गुवाकमूल्यवरजायसमेत सां चूर्णा पञ्चशतिकभूमिः सजलस्थला स-

60. झाटविटपा सगर्त्तोषरा सखिलनाला सगुवाकनारिकेला अचट्ट-भट्टप्रवेशा आचन्द्रार्कक्षितिसमकालं यावत् देवकुलपुष्करि-

61. न्यादिकं कारयित्वा गुवाकनारिकेलादिकं लग्गावयित्वा पुत्र-पौत्रादिसन्ततिक्रमेण स्वच्छन्दोपभोगेनोपभोक्तुं वात्स्यसगोत्रस्य और्व-

62. च्यवन-भार्गव-यामदग्न्य-आप्नुवत्-पञ्चप्रवरस्य यजुर्वेदान्तर्गतकाण्व-शाखैकदेशाध्यायिने लक्ष्मीधरदेवशर्म्मणः प्रपौत्राय तथा दे-

63. वधरदेवशर्म्मणः पौत्राय तथा अध्ययदेवशर्म्मणः पुत्राय वात्स्य-सगोत्राय और्व-च्यवन-भार्गव-यामदग्न्य-आप्नुवत् पञ्चप्रवराय यजु-

64. र्वेदान्तर्गतकाण्वशाखैकदेशाध्यायिने आवल्लिकपंश्रीहलायुधशर्म्मणे ब्राह्मणाय नाव्ये (?) महाउत्तरायणमहाससंक्रमणे···संसा-

65. भू हि १०० नाव्यमधुक्षीरकवङ्ग-भागेषु मातृचरणा-नाम् दृष्टेण सोमग्रासे दत्त संसा भू हि २५० विक्रमपुरभागे वर्षेवृद्धौ कु-

66. मारश्री-सूर्य्यसेन-प्रदत्त संसा भू हि २५ तथा हि सान्धिनाग्नीसिंह-दत्त संसा भू हि २५ क (?) न्द्रद्वीपे उराचतुरके क्रीतशासन संसा भूहि ५० तथा पा-

67. तिलादिवीके कुमारपुरुषोत्तमसेन-दत्त संसा भूहि ५० मिलित्वा श्रीमत्सदाशिवमुद्रया मुद्रयित्वा भूच्छिद्रन्यायेन ताम्रशासनीकृत्य प्रद-

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68. तोस्माभिः यत्र वरजगुवाकायसमेततात्रशासन सां भूहि ५०० तद्भवद्भिः सर्वैरेव अनुमन्तव्यम् । भाविभिरपि नृपतिभिरप

69. हरणे नरकपातभयात् पालने धर्म्मगौरवात् पालनीयम् । भवन्ति चात्र धर्म्मानुशंसिनः श्लोकाः ॥ भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्र-

70. यच्छति । उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ । ॥ २३ वहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा……

Translation

Verses 1-7—See English rendering of Edilpur copper-plate of Keśavasena.

Verse 8—As the kings, with their waves of soldiers crushed by charge of thousand elephants moving in front of his army was about to leave this world their sights looked as perturbed as those of one, looking (desparately) for sea-shore.

Verses 9-21—See English rendering of Edilpur copper-plate of Keśavasena.

Prose portion, containing names and titles of kings and employees—See English rendering of Edilpur copper-plate of Keśavasena.

Be it known to you that in the village of Rāmaśiddhi, situated in the navigable portion of Bengal, lying within the jurisdiction of Pauṇḍravardhana, a plot of homstead land, lying to the south-west of Varāhkuṇḍa having for its four boundaries—land, from whose income offerings to God

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are offered and that from whose income eatables are offered to the east, land belonging to Bāṅgālbaḍā to the south, river to the west and north, and to the east of land, from the income of which offerings are given to the Gods ṭā 4 and $4\frac{1}{4}$ vyābhū, $1\frac{6}{16}$ of homestead land and $26\frac{6}{16}$ udānas of arable land, and to the north of the same land, arable land 2 and $1\frac{8}{16}$: thus land including homestead plots measuring $67\frac{3}{4}$ udānas......and in the same village four new betel-leaf plantations, belonging to..., along with other three···: thus the land in two plots, measuring kā 2 and kha 7, given away on the great Uttarāyanasaṁkramaṇa day of the thirteenth year of the king's regime...Again in the village of Vinayatilaka 25 udānas of land along with homestead lands, having for its four boundaries:—ocean to the east, land belonging to the watercourse to the south, embankment to the south, boundary of the village to the north...And in Ajikulā village which is in Navasaṁgraha Caturaka and Madhukṣīraka-āvṛtti, 165 udānas of land, as laid down in title-deed, circumscribed within its own well-known boundaries, including homestead plots, containing one hundred betelnut trees......, purchased from the Āvallika-Paṇḍita Halāyudha from Ucchoka and others...and in Deūldhastī in Lāuhaṇḍā-Caturaka in Vikramapura, situated to the east and west of the river...land including homestead plots, measuring 25 Udānas, as laid down in the title-deed, purchased by the same from Kāmāpiṇṭha Nāga and others:

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these three plots,...granted on the occasion of lunar eclipse, which was witnessed by the venerable mother.

In the same village 7 udānas of arable land and 3 udānas of homestead land, along with betelnut-groves—in all 10 udānas of land in two plots, yielding an income of 25, purchased by the same person from Bārabrahma and Amritoka, as laid down in the title-deed as were made over to him by Kumāra Sūryasena on the occasion of the birth-day.

In the same village 3 udānas of arable land and 4 udānas of homestead land, along with betelnut-groves—in all 7 udānas of land, as laid down in the title-deed, purchased by the same person from Bārakals and Amṛtoka and later granted to him by Nāñīsiṁha, the minister-in-charge of war and peace.

In the village of Ghāgharakāṭṭi in Urā-Caturaka within Candradvīpa, land measuring $12\frac{3}{4}$ udānas, along with home-stead plots, situated to the east of Jayajhaḍā, as in the title-deed, purchased by the same Āvatlika-Paṇḍita Halāyudha from Maheśvara, the great scholar, enjoying royal patronage.

In the village of Pātilādivīkā in Candradvīpa, 24 udānas of land, together with homestead plots, which were being formerly enjoyed by Kumāra Puruṣottamasena and later given away by him in the fourteenth regnal year on the occasion of Utthānadvādaśī.

Thus in all land, divided into numerous plots measuring

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three hundred and thirty-six and half unmānas (udānas: $67\frac{3}{4}+25+165+25+10+7+12\frac{3}{4}+24$) yielding together with the price of betelnuts and income from Barajas an annual income of 500 as stated hereinafter, along with forest and branches, pits and barren tracts, land and water, waste and arable land, betelnut and cocoanut trees, not to be entered by Caṭṭas and Bhaṭṭas, that might be peacefully enjoyed by the donee, as well as his son, grandson and other descendants, as long as the Sun and the Moon last and the Earth endures, having thereon erected temples, excavated tanks and the like and planted betelnut, cocoanut and other trees is made over by us by means of a Copper-plate having affixed thereto the seal of Sadāśiva, according to the principle of Bhūmicchidra to the Brāhmaṇa Āvapallika Paṇḍita Halāyudhaśarmman, belonging to Vātsya gotra, and Aurva-Cyavana,—Bhārgava,—Jāmadagnya and Āpnuvat Pravaras and a student of Kānvaśākhā of the Yajurveda, son of Adhyadevaśarmman, grandson of Devadharadeva-śarmman and great grandson of Lakṣmīdharadevaśarmman, belonging to the said Gotra, said Pravaras and a student of the same śakhā of the same branch.

The income accrued from the lands donated is as follows :—

In Nāvya on the Mahāsaṁkramana of
Mahāuttarāyaṇa ... 100

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In parts of Nāvya, Madhukṣīraka and Vaṅga on the occasion of the Lunar Eclipse witnessed by venerable mother ... 250

In Vikramapura the gift of Kumāra Sūryasena on his birth day in all ... 25

The Gift of Nāñīsiṁha, in all ... 25

Purchased in Urā-Caturaka in Cāndradvīpa in all ... 50

In Pātāladīvikā, the gift of Kumāra Purusottamasena, in all ... 50

So it behoves you all to give your assent to it. Through fear of falling into Hell in case of its confiscation and hope of acquisition of merit in case of its protection it should be protected by kings of posterity also. Thus run the scriptural stanzas enjoining Dharma in this matter :

Verses 23-24—See English rendering of other Inscriptions.

Notes

The donee of this grant is the great Vedic scholar Halāyudha, who has to his credit the famous treatise on Mīmāṃsā system of Philosophy named 'Brāhmaṇasarvasva'. In this work he has explained a few mantras belonging to the Yajurveda. The work of Halāyudha, along with that of Guṇaviṣṇu goes to refute the contention that the stream of Vedic learning was conspicuously absent in Bengal.

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No.—44. Edilpur Copper-plate of Keśavasena (end of 12th Century A.D.)

Place : Edilpur, Faridpur, East Bengal.

Language: Sanskrit.

Script : The characters are proto-Bengali, as were current about the end of the twelvth century A.D. being more developed than those of the copper-plates of Vijayasena, Vallālasena and Lakṣmaṇasena.

Metre: Verse 1—Vasantatilaka, Verses 2, 3, 5, 7, 8, 9, 10, 12, 14, 16, 17, 18, 19, 20, 24—Śārdūlavikrīḍita, Verses 4, 21—Prithvī, Verses 6, 13—Sragdharā, Verse 11—Puṣpitāgrā, Verses 15, 32—Āryā, Verses 22, 25, 26, 27, 28, 29, 30—Anuṣṭubh, Verse 23—Mandākrāntā, Verse 31—Mālinī.

Ref. Journal of the Asiatic Society of Bengal, Vol. VII pp. 43-51, Ed. by James Prinsep with an English translation by Pandit Sāradāprasād. Journal of the Asiatic Society of Bengal, (N. S.), Vol. X, pp. 99-104, Ed. by Sri R. D. Banerji. Inscriptions of Bengal, Vol. III, pp. 118-131. Ed. by Sri N. G. Majumdar.

Account : The Copper-plate was discovered sometime about 1838 in the Edilpur Parganā of the District of Faridpur in course of digging in a plot of land deposits left by river innundation. The actual find place of the record is not known. This is a single plate engraved on both sides, bearing the usual seal representing Sadāśiva at the top.

(Taken from the Inscriptions of Bengal, Vol. III
Ed. by N. G. Majumdar)

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Edilpur Copper-Plate of Veśavasena

Obverse

1. ॐ ॐ नमो नारायणाय ॥ वन्देऽरविन्दवनबान्धवमन्धकारकारा-
निवद्धभुवनत्रयमुक्तिहेतुम् । पर्य्यायविस्तृतसितासितपक्षयुग्ममुद्यान्तम-

2. द्भुतखगं निगमद्रुमस्य ॥ 1* पर्य्यस्तस्फटिकाचलां वसुमतीं विश्वग्वि-
मुद्रीभवन्मुक्ताकुट्मलमब्धिमम्वरनदीवन्यावनद्धं नभः उद्भिन्नस्मित-

3. मञ्जरीपरिचिता दिक्कामिनीः कल्पयन् प्रत्युन्मीलतु पुष्पशायकयशो
जन्मान्तरश्चन्द्रमाः ॥ 2* एतस्मात् क्षितिभारनिःसहशिरोद-

4. र्वीकरग्रामणीविश्रामोत्सवदानदीक्षितभुजास्ते भूभुजो जग्मिरे ।
येषामप्रतिमल्लविक्रमकथारब्धप्रवन्धाद्भुतव्याख्यानन्दवि-

5. निद्रसान्द्रपुलकैर्व्याप्ताः सदस्यैर्द्दिशः ॥ 3* अवातरदथान्वये महति
तत्र देवः स्वयं सुधाकिरणशेखरो **विजयसेन** इत्या-

6. ख्यया । यदंघ्रिनखधोरणिस्फुरितमौलयः क्ष्माभुजो दशास्यनति-
विभ्रमं विदधिरे किलैकैकशः ॥ 4* नीलाम्भोरुहसो-

7. दरोऽपि दलयन्मर्म्माणि कादम्बिनीकान्तोऽपि ज्वलयन्मनांसि मधुप-
स्निग्धोऽपि तन्वन् भयम् । निर्णिक्ताञ्जनसन्नि-

8. भोऽपि जनयन्नेत्रक्रमं वैरिणां यस्याशेषजनाद्भुताय समरे कौक्षेयकः
खेलति ॥ 5* ईषन्निस्त्रिंशनिद्राविरहवि-

9. लसितैर्वैरिभूपालवंश्यानुच्छिद्योच्छिद्य मूलावधि भुवमखिलां शासतो
यस्य राज्ञः । आसीत्तेजोजिगीषा सह दि-

10. वसकरेणैव दोषस्तुलाभूद्धल्लैर्वाशीविषाणामजनि दिगधिपैरेव सीमा-
विवादः ॥ 6* खेलत्खड्गलतापमार्ज्जनह-

11. तप्रत्यर्थिदर्प्पज्वरस्तस्मादप्रतिमल्लकीर्त्तिरभव - **वल्लालसेनो**नृपः ।
यस्यायोधनसीम्नि शोणितसरिद्दुःसञ्चरा-

12. यां हृताः संसक्तद्विपदन्तदण्डशिविकामारोप्य वैरिश्रियः ॥ 7*
श्रीकान्तोऽपि न मायया बलिजयी वागीश्वरोऽप्यच्छ-

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13. रं वक्तुं नेत्यपटुः कलानिधिरपि प्रोन्मुक्तदोषाग्रहः । भोगीन्द्रोऽपि न जिह्मगैः परिवृतस्त्रैलोक्यरेखा-

14. द्भुतस्तस्माल्लक्ष्मणसेनभूपतिरभूद्भूलोककल्पद्रुमः ॥ 8* प्रत्यूषे निगड़स्वनैर्नियमितप्रत्यर्थिपृथ्वीभुजां-

15. मध्याह्ने जलपानमुक्तकरटिप्रोद्दालघराटारवैः । सायं वेशविलासिनी-जनरणन्मञ्जीर-मञ्जुस्वनैर्येनाका-

16. रि विभिन्नशब्दघटनाबन्ध्यन्त्रिसन्ध्यं नभः ॥ 9* पूर्वं जन्मशतेषु भूमिपतिना सन्त्यज्य मुक्तिग्रहं नूनं तेन सुतार्थिना सुरधुनीतीरे-

17. भवः प्रीणितः । एतस्मात् कथमन्यथा रिपुवधूवैधव्यबद्धव्रतो विख्यातः क्षितिपालमौलिरभवत् **श्रीविश्वरूपो** नृपः ॥ 10* न गग-

18. नतल एव शीतरश्मिर्न्न कनकभूधर एव कल्पशाखी । न विबुधपुर एव देवराजो विलसति यत्र धरावतारभाजि ॥ 11* वाहू वारणह-

19. स्तकाराडसदृशौ वक्षः शिलासंहतं वाणाः प्राणहरा द्विषां मदजल-प्रस्यन्दिनो दन्तिनः । यस्यैतां समराङ्गणप्रणयिणीं कृत्वा-

20. स्थितिं वेधसा को जानाति कुतः कृतो न वसुधाचक्रेऽनुरूपो रिपुः ॥ 12* वेलायां दक्षिणाब्धेर्मुसलधरगदापाणिसंवासवे-

21. द्यां क्षेत्रे विश्वेश्वरस्य स्फुरदसिवरणाश्लेषगङ्गोर्म्मिभाजि । तीरोत्सङ्गे त्रिवेरायाः कमलभरमखारम्भनिर्व्याजपूते ये-

22. नोच्चैर्यज्ञयूपैः सह समरजयस्तम्भमाला न्यधायि॥13* यान्निर्म्माय पवित्रपाणिरभवद्वेधाः सतीनां शिखारत्नं या किमपि-

23. स्वरूपचरितैर्विश्वं ययालङ्कृतम् । लक्ष्मीर्भूरपि वाञ्छितानि विदधे यस्याः सपत्न्यौ महाराज्ञी **श्रीचान्द्रादेवी** स्व (त ?) स्य महिषी-

24. साभूत्त्रिवर्गोचिता ॥ 14* एताभ्यां शशिशेखरगिरिजाभ्यामिव वभूव शक्तिधरः । **श्री [केशव] सेनदेवः** प्रतिभटभूपालमुकुट-

25. मणिः ॥ 15* दृष्टिस्पर्शमवाप्य विश्वजयिनो यस्य द्विजानां पयः. पात्रं लोहमयैर्हिरएयपदवी प्राप्नेति को विस्मयः । एतस्मिन्नृपतौ-

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26. प्रतापमहति प्रत्यर्थिपृथ्वीभुजां यत् पात्राणि हिरण्मयान्यपि पुनः यातान्ययोवर्णताम् ॥ 16* आकौमारमपारसङ्गरहरव्यापार-

27. तृष्णावशस्वान्तस्यास्य निशम्य वीरपरिषद्वृन्दस्य दोर्विक्रमम्। नेदं नेदमिदञ्च नेतिचकितैर्दुर्गं प्रविश्य द्रुतं निर्गच्छद्भिर-

28. रातिभूपनिवहैर्भ्राम्यद्भिरेवास्यते ॥ 17* आकर्णाञ्चलगेलकारविशि-खक्षेपैः समाजे द्विषां दानाम्भःकणगर्भदर्भकलनैर्गो-

29. ष्ठीषु निष्ठावताम्। नीवीवन्धविसारणैः परिषदि त्रस्यत्कुरङ्गी-दृशामव्यापारसुखासिकां क्षणमपि प्राप्नोति नैतत्करः ॥ 18*

30. तापीञ्छैः परिशीलितेव सरितां कच्छस्थली नीरदैर्नीरन्ध्रेव नभस्तटी मरकतैः क्लृप्ता भुवः क्ष्मारुहः। नीलग्रा-

31. वकदम्बकैरविरलाभोगेव वेलावलीलेखासीददसीययज्ञहुतभुग्धूमा-वली खेलति ॥ 19* कल्पक्ष्मारुहकाननानि कनकक्ष्माभृद्भि-

Reverse

32. भागान्निधिं रत्नानां पुलिनान्तराणि च परिभ्रम्य प्रयासालसाः। एतत्पादपयोधरप्रणयिनि च्छायावितानाञ्चले विश्राम्यन्ति सतामनि-

33. द्रविशोदभ्रान्ता मनोवृत्तयः ॥ 20* किमेतदिति विस्मयाकुलित-लोकपालावलीविलोकितविशृङ्खलप्रधनजैत्रयात्राभरः। शशास पृ-

34. थिवीमिमां प्रथितवीरवर्गाग्रणीः सगर्ग-**यवनान्वय**-प्रलयकालरुद्रो नृपः ॥ 21* पद्मालयेति या ख्यातिर्लक्ष्म्या एव जगत्त्रये सरस्वत्य-

35. पि तां लेभे यदाननकृतालया ॥ 22* आरुह्याभ्रंलिहगृहशिखामस्य सौन्दर्य्यलेखां पश्यन्तीभिः पुरि विहरतः पौरसीमन्तिनीभिः।

36. वार्त्ताकूतैर्नयनचलितैर्विभ्रमं दर्शयन्त्यो दृष्टाः सख्यः क्षणविघटित-प्रेमरूक्षैः कटाक्षैः। 23* एतेनोन्नतवेश्मसङ्कटभुवः स्रो-

37. तस्वतीसैकतक्रीडालोलमरालकोमलकलत्क्वाणप्रणीतोत्सवाः। वि-प्रेभ्यो ददिरे महीमघवतानेकप्रतिष्ठाभृतः पाकप्रक्रमशा-

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38. लिशालिशवलद्वोत्लोत्कटाः कर्व्वटाः ॥ 24* इह खलु **फल्गुग्राम**-
परिसर-श्रीमज्जयस्कन्धावारात् समस्तस्वप्रशस्त्युपेत-अरिराजवृष-

39. भशङ्करगौडेश्वर - **श्रीमद्विजयसेन**देवपादानुध्यातसमस्तस्वप्रशस्त्यु-
पेतअरिराजनिःशङ्कशङ्करगौडेश्वर-**श्रीमद्बल्लालसेन**-

40. देवपादानुध्यातसमस्तस्वप्रशस्त्युपेत अरिराजमदनशङ्कर-गौडेश्वर-
श्रीमल्लक्ष्मणसेन-देवपादानुध्यातसमस्त-

41. स्वप्रशस्त्युपेत अश्वपतिगजपतिनरपतिराजत्रयाधिपति **सेनकुल**
कमलविकासभास्कर-सोमवंशप्रदीप-प्रतिपन्न-

42. कर्ण - सत्यव्रतगाङ्गेय-शरणागतवज्रपञ्जर - परमेश्वर-परमभट्टारक -
महाराजाधिराज-अरिराज-अ-

43. सह्यशङ्कर-गौडेश्वर-**श्रीमत्केशवसेन**देवपादा विजयिनः ॥ समुप-
गताशेषराज-राजन्यक-राज्ञी-राणक-राजपुत्र-रा-

44. जामात्य - महापुरोहित - महाधर्म्माध्यक्ष-महासान्धिविग्रहिक-महा-
सेनापति-महादौःसाधिक-चौरोद्धरणिकनौबलहृ-

45. स्त्यश्व-गोमहिषाजाविकादिव्यापृत - गौल्मिक-दण्डपाशिक-दण्ड-
नायकविषयपत्यादीनन्यांश्च सकलराजपादोपजीविनो

46. अध्यक्षानध्यक्षप्रवरांश्च चट्टभट्टजातीयान् ब्राह्मणब्राह्मणोत्तरांश्च यथार्हं
मानयन्ति बोधयन्ति समादिशन्ति च वि-

47. दितुमस्तु भवतां यथा **पौण्ड्रवर्द्धनभुक्त्यन्तः**पाति-वङ्गे **विक्रमपुर**
भाग(गे)...तालपडापाटक(:)

48. पूर्व्वे सत्वकाद्दीग्रामः सीमा दक्षिणे शाङ्करपाशागोविन्दकेलिनो भूः
सीमा पश्चिमे पश्चको...शङ्करग्रामः सी-

49. मा उत्तरे वाग्गुलीवित्तगदो...मानभूः सीमा इत्थं यथाप्रसिद्धस्व-
सीमावच्छिन्ना वृहत्नृपतिचरणैः शुभव-

50. र्षवृद्धौ दीर्घायुष्टकामनया समुत्सर्गित शाश्वतन्दायोत्पत्तिक सा
संभूमिः सझाटविटपा सगर्त्तोषरा सजलस्थ-

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51. ला सखिलनाला सगुवाकनालिकेरा अचट्टभट्टप्रवेशा तृणपूतिपर्य्यन्ता आचन्द्रार्कक्षितिसमकालं यावत् देवकुल-

52. पुष्करिण्यादिकं कारयित्वा गुवाकनारिकेलादिकं लग्गावयित्वा पुत्रपौत्रादिसन्ततिक्रमेण स्वच्छन्दोपभोगे-

53. नोपभोक्तुं वात्स्यसगोत्रस्य भार्गवच्यवन-आप्नुवान-और्व-जामदग्न्य-पञ्चप्रवरस्य परासरदेवशर्म्मणः प्रपौत्रा-

54. य वत्ससगोत्रस्य तथा पञ्चप्रवरस्य गर्भेश्वरदेवशर्म्मणः पौत्राय वत्ससगोत्रस्य तथा पञ्चप्रवरस्य वनमालिशर्म्मणः

55. पुत्राय वत्ससगोत्राय भार्गव-च्यवन-आपुवान-और्व-जामदग्न्य-पञ्चप्रवराय नी(?)ति पाठक(ा)य श्रीईश्वरदेवशर्म्मणे ब्रा-

56. ह्मणाय सदाशिवमुद्रया मुद्रयित्वा तृतीयाब्दीय ज्यैष्ठदिना(ने) भूच्छिद्रन्यायेन...ताम्रशासनीकृत्य प्रदत्तास्माभिः

57. यत्र चतुःसीमावच्छिन्न सां शासनभू हि २०० तद्भवद्भिः सर्व्वै-रेवानुमन्तव्यं भाविभिरपि नृपतिभिरपहरणे नरक-

58. पातभयात् पालने धर्म्मगौरवात् पालनीयम् ॥ भवन्ति चात्र धर्म्मानुशंसिनः श्लोकाः । आस्फोटयन्ति पितरो वल्गयन्ति

59. पितामहाः भूमिदोऽस्मत्कुले जातः स नस्त्राता भविष्यति ॥ 25* भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यक-

60. र्म्माणौ नियतं स्वर्गगामिनौ ॥ 26* वहुभिर्वसुधा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ 27* स्वद-

61. त्तां परदत्तां वा यो हरेत बसुन्धराम् । स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ 28* षष्टिं वर्षसहस्राणि स्वर्गे तिष्ठति भूमिदः ।

62. आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ 29* सर्व्वेषामेव दानानामेकजन्मानुगं फलम् । 30* इति कमलदलाम्बुबिन्दुलोलां श्रिय-

63. मनुचिन्त्य मनुष्यजीवितञ्च । सकलमिदमुदाहृतञ्च बुध्वा न हि पुरुषैः परकीर्त्तयो विलोप्याः ॥ 31* सचिवशतमौलिलालिता(तः) प-

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64. दाम्बुजस्यानुशासने दूतः श्री······रभवद्गौडमहामहत्तकः (ख्यातः) ॥ 32* श्रीमन्महासाकरण नि श्रीमहामत्तक···

65. करण नि ॥ श्रीमत् करणानी(नि) ॥ सं ज्यैष्ठदिने···

Translation

Our salutation is to Lord Nārāyaṇa!

Verse 1—I adore the astounding bird of the tree of the Vedas,—that friend of the bed of lotuses, cause of deliverance of the world, confined in the prison of darkness,—the bird, that soars high relying on two alternately expanding white and black wings in the shape of bright and dark fortnights.

Verse 2—May the moon usher in next birth of the fame of flower-shafted cupid, making the earth full of crystal mountains, the ocean overflowing with buds of pearls in all directions, the sky flooded by the water of the Heavenly river and the damsels of quarters acquainted with flowers of beaming smiles!

Verse 3—From him were born kings whose arms were trained in giving rest and recreation to the serpent-chief, whose head got tired by bearing the burden of the earth. Their bards, unceasingly and extremely horripilated by joy, derived from uninterrupted marvellous explanation of their unrivalled tales of heroism filled the quarters of the globe.

Verse 4—In that great family appeared the moon-

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crested Lord Śiva himself holding the name of Vijayasena: as the heads of the kings were reflected on the series of nails of his feet, each one of them generated the wrong idea of the Ten-headed one (Rāvaṇa), bowing down to him.

Verse 5—In battle-fields his sword played to the astonishment of all people. Though resembling a blue lotus, it pierced the vital parts: though as charming as cloud it consumed the minds: though as tender as bee, it spread terror and though bearing similitude to painted collyrium, it pained the eyes,—and all these of his enemies.

Verse 6—By ceaseless play of his little scimitar he extirpated the families of rival kings, and since boyhood ruled over the entire Earth. He desired to conquer the splendour of the Sun alone; his arm resembled only the lord of serpents; and his border-conflict was with the lords of quarters only.

Verse 7—From him sprang Vallālasena, the king of matchless glory, who by a touch of his swinging sword-creeper cured his adversaries of their fever of arrogance: in battle-fields, rendered inaccessible by streams of blood he carried away the Goddess of fortune, belonging to rivals, after placing them on palanquins, supported by staffs in the shape of tusks of charging elephants.

Verse 8—From him was born the monarch Lakṣmaṇa-sena,—a wonder to the three worlds and a wish-fulfilling tree on Earth. Though a Viṣṇu, he did not conquer Bali

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by guile (though beautiful, he did not vanquish the heroes by deceit); though a lord of speech (expert in use of expressions), he was not able to pronounce the syllable 'no'; though a moon, he maintained no connection with night and planets (though a repository of all arts he was spotless); though a lord of serpents he was not surrounded by snakes (though a lord of opulents he was not surrounded by the crooked).

Verse 9—On the hours, fit for conducting morning, midday and evening prayers he filled up the skies with different kinds of sound: in the early morning with the jingles of chains of enchained enemy-rulers, in noontime with loud sounds of bell of elephants, set free to drink water and in the evening by pleasing notes, emanating from moving anklets of courtezans.

Verse 10—Prompted by desire to possess a son, that lord of earth certainly propitiated Lord Śīva on the bank of the Gaṇges leaving aside all care for salvation in hundred previous births: otherwise how could spring from him the illustrious monarch Viśvarūpa, the renowned head of kings, holding the vow of inflicting widowhood on the wives of his antagonists?

Verse 11—When Lakṣmaṇasena, descended on Earth shone, it seemed that the cool-rayed one did not reside in firmament only, the wish-fulfilling tree in the Golden mount only, and the king of Gods in their city alone.

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Verse 12—He had arms resembling trunks of elephants, breast as hard as stone, shafts capable of killing enemies and tuskers pouring in streams of ichor. Who knows why inspite of creating these equipments, attached to the court-yard of war, the creator did not bring into this world an enemy, worthy of him ?

Verse 13—By him rows of pillars commemorating military victory was planted along with lofty sacrificial posts on the coast of the Southern Ocean,—the seat of residence of Balarāma and Jagannātha, at the place of Viśveśvara, touching the waves of the Ganges, embraced by flowing Asi and Varuṇā and on the banks of the confluence of three rivers, really sanctified by performance of sacrifices directed towards Brahman.

Verse 14—Creating whom the hands of the supreme creator became pure,—that crest-jewel of chaste ladies, who decorated the universe by her beauty and conduct and whose desires were fulfilled even by two co-wives the Goddess of fortune and the Earth—that queen Cāndrādevī, competent to attain the group of three was his chief consort.

Verse 15—Like Kārttikeya from Śiva and Pārvatī, powerful and illustrious Keśavasena, a crown-gem of adversaries sprang from them.

Verse 16—Since during the regime of this king, endowed with great personality, the golden vessels of his opposing princes turned into iron-made ones, there is no wonder

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that at a mere glance of this conqueror of the universe, water-pots of the Brāhmaṇas made of iron should turn into those of gold.

Verse 17—Hearing the strength of arms of this king, with his mind overpowered by a thirst for participation in endless military pursuits since boyhood, and as such, adored by host of heroes, the multitude of inimical kings being terrified entered their fortresses and came out in hot haste, and thus kept themselves wandering, all the time muttering 'No, No, this is not so.'

Verse 18—His arms did not derive pleasure from repose, even for a moment: when confronted with enemies, they discharged arrows, drawn upto the vicinity of his ears; in the assembly of the pious, they handled kuśa, soaked in water for consecrating gifts; and in company of bashful and deer-eyed ones, they untied their knots of garments.

Verse 19—Columns of smoke, rising from his sacrificial fires used to play: it seemed, as if, the river banks were overgrown with Tamāla trees,—the sky was overcast with dark clouds,—the trees of the Earth were covered with emeralds and the line of seashore was completely strewn with a multitude of sapphires.

Verse 20—The mental inclinations of the good, distressed and tired through sleeplessness and fed up with exertion, having wandered about in the groves of wish-fulfilling trees, slopes of the golden mountain and mines of

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gem, and along the shores of oceans used to take rest under the extended canopy in the shape of shadow of his cloud-like feet.

Verse 21—That king, the chief among the illustrious heroes ruled over the Earth. His unimpeded series of victorious march in battles was noticed by astonished multitude of monarchs, exclaiming 'O ! what is this ?', and to the race of Yavanas, along with the Gargas, he was a veritable Rudra of the day of destruction.

Verse 22—Forming her abode in the face of this king, Sarasvatī attained the appellation 'resident of lotus', which was retained so long by Lakṣmī alone in the three worlds.

Verse 23—When this king went out for a walk in the city, the ladies of the town ascended on the tops of sky-scrapers and gazed at his beauty, and thereafter cast loving but reproachful glances at their female friends, displaying gestures by movement of their eyes, indicative of intention (to enjoy).

Verse 24—By this Indra of Earth were granted to Brāhmaṇas multitudes of prosperous villages, packed up with lofty buildings, full of festivities on account of soft and sweet sound made by the geese restlessly sporting about on river banks and crowded with fields, variegated by different types of paddy ready to ripen.

From the victory-camp situated in the precincts of

Phalgugrāma, the king of Gauḍa, an unbearable Śiva to the foremost of adversaries, the paramount monarch highly venerable Mahārājādhirāja illustrious Keśavasena, endowed with all his usual titles, holding suzerainty over three lords, namely, the lord of horses, lord of elephants and lord of men, a Sun, causing the Sena dynasty to blossom, a light of the race of the Moon, a second Karṇa, as much devoted to truth as the offspring of Gaṅgā, an adamantine cage for refugees, ever meditating on the feet of illustrious Lakṣmaṇasena, the ruler of Gauḍa, a Śiva, pleasant to the foremost of adversaries and endowed with all his usual titles, who again meditates on the feet of prosperous Vallālasena, the ruler of Gauḍa, a fearless Śiva to the foremost of adversaries and endowed with all his usual titles, who in his turn, meditates on the feet of prosperous Vijayasena, the ruler of Gauḍa, a Śiva to the chief of rival kings and endowed with all his usual titles being victorious duly honours, informs and orders all the members present—vassal kings, feudatory chieftains, queens, Rāṇakas, princes, ministers, chief priest, chief justice, minister-in-charge of war and peace, commander-in-chief, officer-in-charge of ecclesiastical affairs, police officer, officer connected with the navy and army, custom receiver, officer entrusted with the punishment of criminals, judge, officer-in-charge of a district, and all others, who are dependent on His Majesty, the superintendents and their heads, people of the class of

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Caṭṭas, and Bhaṭṭas, the Brāhmaṇas and the chief among Brāhmaṇas:

Be it known to you that the village of Tālapaḍā, situated in Vikramapura in Bengal, lying within the jurisdiction of Pauṇḍravardhana-Bhukti, bounded by its well-known boundaries, viz. the village of Satrakadvī, to the east, the land belonging to the villages of Śāṅkarapāśā and Govindakeli to the south,...the village of Śaṅkara to the west, Vāgulīvittagado to the north,—the village that would eternally yield revenue, and the price of which has been fixed at 200 drammas, along with forest and branches, pits and barren tracts, land and water, waste and arable land, betelnut and cocoanut trees, not to be entered by Caṭṭas and Bhaṭṭas, together with even grass and pūti plant, that might be peacefully enjoyed by the donee, as well as his son, grandson and other descendants, as long as the Sun and the Moon last and the Earth endures, having thereon erected temples, excavated tanks and the like and planted betelnut, cocoanut and other trees is made over by His Majesty the king on the occasion of his birthday celebration, being desirous of attaining long life by means of a copper-plate to which the seal of Sadāśiva is affixed according to the principle of Bhūmicchidranyāya on the...day of Jaiṣṭha in the third year of the king's regime to the Brāhmaṇa Īśvaradevasarmman, the reciter of moral texts, belonging to Vātsya Gotra and Bhārgava, Cyāvana, Āpnuvāna, Aurvva

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and Jāmadagnya Pravaras, a son of Vanamālidevaśarmman of the Vātsya Gotra and the said five Pravaras, grandson of Garbbheśvaradevaśarmman of the Vātsya Gotra and five Pravaras and great-grandson of Parāśaradevaśarmman, belonging to Vātsya Gotra and Bhārgava, Cyāvana, Āpnuvāna, Aurva and Jāmadagnya Pravaras.

So, it behoves you all to give your assent to it. Through fear of falling into Hell in case of its confiscation and hope of acquisition of merit in case of its protection, it should be protected by kings of posterity also. Thus run the scriptural stanzas enjoining Dharma in this matter :

Verses 25-29—For translation see English rendering of other Inscriptions.

Verse 30—The fruits accrued from all grants last for one birth only.

Verse 31—See English rendering of other Inscriptions.

Verse 32—In this charter of the king, whose lotus-feet, are caressed by heads of hundred ministers the headman of Gauḍa...was the messenger.

Endorsed by the clerk of the minister-in-charge of war and peace, by the clerk of the headman, and thereafter, by the clerk of the illustrious king. On this day in the month of Jaiṣṭha.

Notes

Verse 10—This verse proves extremely puzzling to scholars. The insertion of this verse at this point leads

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some of the scholars to believe that Viśvarūpasena, a son of Lakṣmaṇasena is the husband of Cāndrādevī and father of Keśavasena. But as this assumption is directly opposed to the data supplied by the prose-portion, they take 'Viśvarūpa' of this verse as a surname, and not as a proper name. The fact, however, is this that, both Viśvarūpasena and Keśavasena are sons of Lakṣmaṇasena, whose description is contained in seven verses, from verse no. 8—verse no. 14. Thus it becomes clear that Cāndrādevī is the consort of illustrious Lakṣmaṇasena and Keśavasena is their son. The pronominal form 'etābhyām' of verse no. 15 refers to Lakṣmaṇasena and Cāndrādevī unmistakably.

Verse 13—The term 'Velāyāyām dakṣiṇābdheḥ' refers possibly to Puri where both Jagannātha and Balarāma are installed. Lakṣmaṇasena planted his victory-post at Benaras and Allahābad also.

Verse 16—Sri R. D. Banerji reads 'Dṛṣṭisthānam' instead of 'Dṛṣṭisparśam', as read by Sri N. G. Majumdar.

Verse 19—Sri Banerji reads 'tāpicchaiḥ' instead of 'tāpiñchaiḥ', as read by Sri Mazumdar. Sri Banerji reads 'muktāvali' instead of 'Velāvali', as read by Sri Mazumdar.

Prose portion—The new titles held by the kings of Sena Dynasty are interesting. Vijayasena is described as Arirājavṛṣava-śaṅkara, Vallālasena is described as Arirājaniḥ-śaṅka-śaṅkara, Lakṣmanasena as Arirājamadanaśaṅkara and Keśavasena as Arirāja-asahya-śaṅkara. All these epithets

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bring into light the valour of Sena kings and point out to the fact that all of them were terrors to even foremost of adversaries. The title 'Arirājamadanaśaṅkara', applied to Lakṣmaṇasena is a bit puzzling. The term 'madana' means 'one who gladdens', and the whole epithet possibly conveys the idea that the great king did not do harm to even his greatest enemy, and thereby pleased him. Sri Banerji reads 'Sūdana', meaning destroyer for 'Madana'.

Verse 32—Prinsep and Banerji read 'Śāsanabhūtaḥ', while Sri Majumdar reads: Śāsane dūtaḥ'.

The name of the messenger is read as 'Śrīyutadattodbhava' by Prinsep and Banerji.

No. 45—Bhuvaneśwar Inscription of Bhaṭṭa-Bhavadeva

Place: Bhuvaneśwar, Orissa.

Language: Sanskrit.

Script: Proto-Bengali.

Ref.: Journal of the Asiatic Society of Bengal, Vol. VI pp. 88-97, Antiquities of Orissa, Vol. II pp. 85-87, Epigraphia Indica, Vol. VI pp. 203-207, Inscriptions of Bengal, Vol. III, pp. 25-41.

Metre: Verses 1, 2, 4, 9, 12, 16, 19, 21, 22, 25—Vasantatilaka; Verses 3, 14, 15, 17, 20, 26, 27, 30—Śārdūlavikrīḍita; Verses—5, 24—Āryā; Verses—6, 10, 13 Anuṣṭubh; Verses 7, 29—Upajāti; Verses 8, 18—Śikhariṇī; Verse 11—Vaṃśastha; Verses 23, 28—Sragdharā;

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Verse 31—Mandākrāntā ; Verse 32—Mālinī ; Verse 33—Praharṣiṇī.

Account: The Inscription was fixed on the temple of Ananta Vasudeva at Bhuvaneśwar in Puri District. In 1810 it was taken out along with another Inscription, which belongs to the reign of Aniyaṅkabhīma by General Stewart and brought over to the Museum of the Asiatic Society of Calcutta. It was first published by James Prinsep in 1837, along with a translation by Capt. G. T. Marshall, —subsequently reproduced by Rajendralall Mitra in 1880 and critically edited first by Prof. Keilhorn and then by Sri N. G. Majumdar.

(Taken from Inscriptions of Bengal Vol. III.)

Bhuvaneśvar Inscription of Bhaṭṭa-Bhavadeva

Text

1. ॐ ॐ नमो भगवते वासुदेव (ा) य ॥ गाढ़ोपगूढ़कमलाकुच-कुम्भपत्त्रमुद्राङ्कितेन वपुषा परिरिप्समान (ः)। मा तुल्यतामभिनवा वन-मालिकेति वाग्देवतोपहसितोस्तु हरिः श्रिये वः ॥ 1* वाल्यात् प्रभृत्यहरहर्य्यदु-पासितासि वाग्दे-

2. वते तदधुना फलतु प्रसीद। वक्त्रास्मि **भट्टभवदेव**कुलप्रशस्ति-सूक्ताक्षराणि रसनाग्रमधिश्रयेथाः ॥ 2* **सावर्णस्य** मुनेर्म्महीयसि कुले ये जज्ञिरे श्रोत्रियास्तेषां शासनभूमयो जनिगृहंग्रामाः शतं सन्तु ते। **आर्य्यावर्त्त**-भुवाम्बि-

3. भूषणमिह ख्यातस्तु सर्व्वाग्रिमो ग्रामः **सिद्धल** एव केवलमलङ्का-रोस्ति **राढ़ा**श्रियः ॥ 3* सत्पल्लवः स्थितिमयो दृढ़बद्धमूलः शाखाग्रलग्नमुखर-

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द्विजशीलितश्रीः। न ग्रन्थिलो न कुटिलः सरलः सुपर्व्वा सर्व्वोन्नतः सुखमिह प्रससार वंशः ॥ 4*

4. तद्वंशोत्तंसमणेः कलश्य दातापि तापनप्रतिमः। भव इव विद्यातत्त्वप्रभवः प्रबभूव **भवदेवः** ॥ 5* अग्रजानुजयोर्म्मध्ये **महादेवाट्टहास**योः। स जज्ञे यज्ञपुरुषो विरिञ्चिहरयोरिव ॥ 6* स शासनं **गौड़नृपा**दवा-

5. प **श्रीहस्तिनीभिट्ट**मभिष्टभूमि। अष्टौ सुतानष्ट महेशमूर्त्तिप्रख्यान् विजज्ञेथ **रथाङ्ग**मुख्यान् ॥ 7* **रथाङ्गादत्यङ्गः** समजनि जनानन्दजननः शशीव क्षीरोदादविकलकलाकेलिनिलयः। स्फुरत्प्रज्ञाज्योतिः **स्फुरित** इति नाम्ना दि-

6. शि दिशि प्रकाशोभूत् सौम्यग्रह इव **बुध**स्तस्य तनयः ॥ 8* तस्माद-भूदभिजनाभ्युदयैकवीजमव्याजपौरुषमहातरुमूलकन्दः। **श्रीआदिदेव** इति देव इवादिमूर्त्तिमर्म (र्त्या) त्मना भुवनमेतदलङ्करिष्णुः ॥ 9* यो **वङ्गराज-**

7. राज्यश्रीविश्रामसचिवः शुचिः। महामन्त्री महापालमबन्ध्यः सन्धि-विग्रही ॥ 10* स **देवकी**गर्भभवं भुवः स्थितौ समर्थमुच्चैः पदलब्धपौरुषं। **सरस्वती**जानिमजीजनत् सुतं जगत्सु **गोवर्द्धन**मच्युतोपमं ॥ 11* वीरस्थलीषु च सभासु च ती-

8. र्थिकानां दो (र्ली) लया च कलया च वचस्वितायाः। यो वर्द्धयन् वसुमतीञ्च सरस्वतीञ्च द्वेधा व्यधत्त निजनामपदं सदर्थं ॥ 12* वन्यां **वन्द्य-घटीयस्य** ब्रह्मणः प्रयतां सुताम्। साङ्गोकामङ्गनारत्नम्पत्नीं सत्परिणीत-वान् ॥ 13* तस्यां स्वप्न (वि) धा-

9. नबोधितनिजोत्पादः स देवो हरिर्जातः **श्रीभवदेवमूर्त्ति**रमुतः क्ष्मामण्डलोकश्यपात्। यत्पाणिप्रणयि द्वयञ्जलजयोरालक्षितं लक्ष्मणा यस्यान्त-र्न्निहितोस्ति कौस्तुभ इति ज्ञातं प्रकाशोदयात् ॥ 14* लक्ष्मीन्दक्षिणदोष्णि मन्त्रविभवे विश्व-

10. म्भरामण्डलं जिह्वाग्रे च सरस्वतीं रिपुतनौ नागान्तकं पत्त्रिणं।

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चक्रम्पादतले निवेशितवता दिव्यन्तदाद्यम्बपुर्निह्नोतुन्निजचिह्नमेतदमुना नूनम्वि-पर्य्यासितं ॥ 15* यन्मन्त्रशक्तिसचिवः सुचिरं चकार राज्यं स धर्म्मविजयी

11. **हरिवर्म्मदेवः**। तन्नन्दने वलति यस्य च दण्डनीतिर्वर्त्मानुगा बहलकल्पलतेव लक्ष्मीः ॥ 16* सत्पात्रस्य महाशयस्य कमलाधारस्य यस्य क्षमाम्बिभ्राणस्य गुणाम्वुधेरकलितस्यान्तर्न्न दीनात्मनः। मर्य्यादा-महिमप्रसा-

12. दशुचितागाम्भीर्य्यधैर्य्यस्थितिप्रायाः प्रायश एव वाक्पथमतिक्रान्ताः स्वदन्ते गुणाः ॥ 17* महागौरी कीर्त्तिः स्फुरदसिकराला भुजलता रणक्रीड़ा चण्डी रिपुरुधिरचर्च्चा रणभुवः (।*) महालक्ष्मीर्म्मूर्त्तिः प्रकृतिललि-

13. तास्ता गिर इवि प्रपञ्चः शक्तीनां यमिह परमेशं प्रथयति ॥ 18* यद्ब्राह्मतेजसि बलीयसि मन्दवीर्य्यः खद्योतपोतकरणिं तरणिस्तनोति। उच्चै-रुदञ्चति यदीययशःशरीरे जातस्तुषारशिखरी ननु जानुदघ्नः ॥ 19* ब्रह्मा-

14. द्वैतविदामुदाहरणभूरुद्भूतविद्याद्भुतसम्राष्टा भट्टगिरां गभीरिमगुण-प्रत्यक्षदृश्वा कविः। बौद्धाम्भोनिधिकुम्भसम्भवमुनिः पाषण्डवैतण्डिक-प्रज्ञा-खण्डनपण्डितोयमवनौ सर्वज्ञलीलायते ॥ 20* सिद्धान्ततन्त्रगणि-

15. तार्णवपारदृश्वा विश्वाद्भुतप्रसविता फलसंहितासु। कर्त्ता स्वयं प्रथयिता च नवीनहोराशास्त्रस्य यः स्फुटमभूदपरो **बराहः** ॥21* यो धर्म्मशास्त्रपदवीषु जरन्निबन्धानन्धीचकार रचितोचितसत्प्रबन्धः। सुव्याख्यया विशद-

16. यन्मुनिधर्म्मगाथाः स्मार्त्तक्रियाविषसंशयमुन्ममार्ज्ज ॥ 22* मीमान्सायामुपायः स खलु विरचितो येन भट्टोक्तनीत्या यत्र न्याया सहस्रं रविकिरणसमा न क्षमन्ते तमान्सि। किं भूम्रा सीम्नि साम्नां सकल-कविकलास्वागमेष्वर्थ-

17. शास्त्रेष्वायु(र्व्वे)दास्त्रवेदप्रभृतिषु कृतधीरद्वितीयोयमेव ॥ 23* यस्य खलु **बालबलभीभुजङ्ग** इति नाम नादृतं केन। मीमान्सयापि सपुलक-माकर्णितवर्णितोद्गीतं ॥ 24* दंष्ट्रालदुष्टभुजगव्रणमोहरात्रि प्रत्यूषतूर्य्यनिन-

18. दैरिव मन्त्रवर्णैः। यो जीवयन् जगदशेषमभूदपूर्व्वमृत्युञ्जयो

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गरलकेलिषु नीलकण्ठः ॥ 25* राढ़ायामजलासु जाङ्गलपथग्रामोपकण्ठस्थली-सीमासु श्रममन्नपान्थपरिषत्-प्राणाशय-प्रीणनः । येनाकारि जलाशयः प-

19. रिसरस्नाताभिजाताङ्गना-वक्त्राब्जप्रतिविम्वमुग्धमधुपीशून्याब्जिनी-काननः ॥ 26* तेनायं भगवान् भवार्णवसमुत्ताराय **नारायणः** शैलसेतुरिव प्रसाधितधरापीठः प्रतिष्ठापितः । यः प्राचीवदनेन्दुनीलतिलको लीलावतन्-सोत्पलं भू-

20. मेर्भूतलपारिजातविटपी संकल्पसिद्धिप्रदः ॥ 27* तेन प्रासाद एष त्रिपुरहरगिरिस्पर्द्धया वर्द्धितश्रीः श्रीमान् श्रीवच्छलक्ष्मा हरिरिव विहितो विस्फुरच्चक्रचिह्नः । जित्वा यो वैजयन्तं वियति वितनुते वैजयन्तीविलासान् कैलासे

21. नाभिलाषं कलयति गिरिशो यस्य संलक्ष्य लक्ष्मीं ॥ 28* न्यवी-विशद्वेश्मनि तत्र विष्णोः स निर्भरं गर्भगृहान्तरेषु । **नारायणानन्तनृसिंह**-मूर्त्तिर्विधातृवक्त्रेष्विव वेदविद्याः ॥ 29* एतस्मै हरिमेधसे वसुमतीविश्रान्त-विद्याधरीविभ्रान्ति-

22. न्दधतीः शतं स हि ददौ शारङ्गशावीदृशः । दग्धस्योग्रदृशा दृशैव दिशतीः कामस्य संजीवनं काराः कामिजनस्य सङ्गमगृहं सङ्गीतकेलि-श्रियां ॥ 30* प्रासादाग्रे स खलु जगतः पुण्यपण्यैकवीथीं चक्रे वापीं मरकत-मणिस्व-

23. च्छसुच्छायतोयां । मध्येवारि प्रतिकृतिमिषाद्दर्शयन्तीव तादृग्वि-ष्णोर्द्धामाद्भुतमहिकुलस्याधिकं या चकास्ति ॥ 31* व्यधित विबुधधाम्नः सीम्नि संसारसारं स खलु निखिलनेत्रानन्दनिस्यन्दपात्रं । त्रिभुवनजयखिन्नानङ्ग-विश्रा-

24. मधाम प्रथितरतिविभावस्थानमुद्यानरत्नं ॥ 32* तस्यैव प्रिय-सुहृदा द्विजाग्रिमेण **श्रीवाचस्पति**-कविना कृता प्रशस्तिः । आकल्पं शुचि-सुरधाममूर्त्तिकीर्त्तेरध्यास्तां जघनमियं सुव(र्ण) काञ्ची ॥ 33...

25. प्रशस्तिरियं **बालबलभीभुजङ्गापरनाम्नो भट्टश्रीभवदेवस्य** ॥

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Translation

Our salutation is to Lord Vāsudeva !

Verse 1—May Hari bring prosperity to you—Hari, who with his body marked with saffron-lines applied to the jar-like breasts of Lakṣmī, held in deep embrace was taunted by the goddess of speech saying: 'O Lord, do not spoil thy fresh garland !'

Verse 2—O Goddess of speech ! Since you have been propitiated incessantly since boyhood, may you now fulfil my desire and be pleased unto me ! I am now going to recite fine syllables of eulogy of the family of Bhaṭṭa-Bhavadeva—may you therefore reside in the tip of my tongue !

Verse 3—There may be a hundred villages, containing gift-lands and birth-places of Brāhmaṇas, versed in Vedic lore and born in the great line of the sage Sāvarṇa. But the most famous and foremost of all such villages was Siddhala, the only ornament of the fortune of Rāḍhā,—an instrument of decoration of the land of Āryāvarta.

Verse 4—In that village the great family spread at ease: it consisted of fine branches, was fixed and firmly established and its beauty was augmented by Brahmaṇas, eloquent in cultivating various branches of the Vedas. (Persons born in this line were) not mean, not crooked, but were positively simple and straight-forward, and as such great through possession of excellent virtues. (The sugges-

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tion is that the family resembled a tree, bearing fine twigs, fixed, firmly established, having beauty enhanced by chirping birds resting on the extremities of its branches, without any knot and bend, having excellent joints and the most lofty of all).

Verse 5—The crest-jewel of that family was Bhavadeva: though a giver of fruits he resembled Sun (in splendour), and imitated Śiva, the source of true principles of knowledge.

Verse 6—Like Viṣṇu between Brahman and Śiva, he was between the two brothers,—the elder One Mahādeva and the younger one Aṭṭahāsa.

Verse 7—From the kings of Gauḍa he received as grant the prosperous village of Hastinībhiṭṭa—a land which he desired most ; and produced eight sons, bearing similitude to the eight forms of Lord Śiva (Earth, water, fire, air, sky, Sun, Moon and sacrificer), the foremost of whom was Rathāṅga.

Verse 8—Like the Moon, the resort of revelry of undiminished digits, springing from the Milk-Ocean, Atyanga, a store-house of play of all the fine arts, and as such a source of delight to all men sprang from Rathāṅga ; his son Budha resembled the pleasing planet of that name ; as he emitted a lustre of wisdom he became famous by the name of Sphūrita (One who emits light) also in the world.

Verse 9—From him was born the illustrious Ādideva,

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—the unique seed of prosperity of the family,—the very root of the great tree of real manliness: he was, as if, the Primeval God Brahman, decorating the Earth by adopting a human body.

Verse 10—That ever-successful purified one caused the royal glory of the king of Vaṅga to relax peacefully: he was the chief minister,—the supreme councillor, entrusted with the charge of war and peace.

Verse 11—On his wife Devakī he begat a son, capable of preserving the earth, with his manliness, attaining an exalted position. Wedded to the goddess of learning and thus resembling Kṛṣṇa in all respects, he became famous in the three worlds by the name of Govardhana.

Verse 12—He increased land and learning respectively by play of arms in the field of heroes and fragments of oratory in the assembly of heretics, and thus justified the two-fold connotation of his own name.

Verse 13—He married Sāṅgokā, the foremost of all ladies,—an adorable and pious daughter of a Vandyaghaṭīya Brāhmaṇa.

Verse 14—On her from that Kaśyapa of the earthly region was born Lord Hari assuming the form of prosperous Bhavadeva, after having foreboded his birth in a dream: a couple of lotuses attached to his hand was recognised by marks and the Kaustubha jewel residing in his heart was known from increase of his glory.

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Verse 15—It seemed, as if, in order to conceal his divine primordial body he completely revolutionised his own characteristic marks : he placed Lakṣmī on his right hand,—the orb of Earth on the efficacy of counsel,—speech on the tip of tongue,—arrow, destroying Nāga kings on the body of enemies,—and the host of kings on his feet. (Viṣṇu usually has Lakṣmī to his left, Earth in his feet, Sarasvatī to his right and the bird Garuḍa, an enemy to serpents as his carrier).

Verse 16—Being assisted by the power of counsel of this minister, king Harivarmmadeva attained lawful victory and ruled the kingdom for long: during the regime of this king's son also, the goddess of fortune, following the path of administration, laid down by him became as prosperous as the luxuriant wish-fulfilling tree.

Verse 17—Of this worthy, magnanimous store-house of fortune, protector of Earth, unlimited ocean of virtues and a great-souled being, such qualities as self-respect, dignity, gentleness, purity, gravity, patience and steadfastness, lying beyond the province of expression were appreciated by all.

Verse 18—He had Mahāgaurī in the shape of extremely white fame, the goddess Caṇḍī revelling in warfare in the shape of creeper-like arms, fearful on account of the flashing sword and besmeared with the blood of enemies in the field of battle, the goddess Mahālakṣmī in the shape of his extremely beautiful appearance and Sarasvatī in the form of

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multifarious speech, beautiful by nature: this assemblage of different female energies reveals him to be the Divine Lord in this world.

Verse 19—Compared to his resplendent Brahmanic glory, the Sun, lacking in lustre assumes the form of a small glow-worm and before the body of his massive reputation even the Himalayas seem to reach upto the knees.

Verse 20—An example of scholars, versed in the non-duality of Brahman,—an wonderful exponent of the teachings, presented by the speeches of Bhaṭṭa,—a seer, having occular vision (of everything) through the quality of profound knowledge:—a sage Agastya to the ocean of Buddhistic doctrines,—an expert in refuting the contentions of heretic dialecticians, he behaves like an omniscient one in the world.

Verse 21—One seeing the ends of the Oceans of Siddhānta, Tantra and Gaṇita, a creator of marvels in the field of astrology and himself a composer and promulgator of a new type of Horoscopy, he seemed to be a second Varāha.

Verse 22—By composing a number of appropriate and good treatises in the field of Dharmaśāstra, he did cast into shade the old works, and by elucidating the verses relating to Dharma laid down by this great sage by means of his nice commentaries removed all doubts regarding rites enjoined in the Smṛtis.

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Verse 23—Following the principles laid down by Bhaṭṭa, he composed a guide to Mīmāṃsā, in which thousand arguments, resembling rays of the Sun dispelled the gloom (of doubt). What is the need of elaboration? Well-versed in Vedic lores, specimens of poetic art of all poets, Āgama literature, Arthaśāstras, Sciences of Medicine and Missile and others he was second to none.

Verse 24—Who indeed did not honour his title 'Bālavalabhībhujaṅga'? It was heard, recited and chanted with pleasure even by the system of Mīmāṃsā Philosophy.

Verse 25—Having brought back into life the entire universe by his magic writings resembling notes of morning music,—universe, thrown into the night of unconsciousness by the bites of fanged and venomous serpents, he became a second vanquisher of death—Nīlkaṇṭha in his poison-carnivals.

Verse 26—In the country of Rāḍhā he excavated tanks, pleasing the soul and mind of bands of fatigued travellers in the boundaries of natural lands, precincts of villages and forest-tracts. The lotus-beds of these lakes were vacated by female bees, attracted by reflections, appearing on its surface of the lotus-faces of beautiful damsels engaged in bath.

Verse 27—By him has been installed the Divine Lord Nārāyaṇa, decorating the surface of the Earth, and serving as the stone-bridge necessary for crossing successfully the ocean of re-birth. It is like the blue mark on the moon-

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face of the lady of Eastern Quarters,—the blue lotus worn as ear-ornament by Earth, and the great Pārijāta tree of the terrestrial region, fulfilling all desires.

Verse 28—By him was constructed this highly charming palace, as if, to enter into rivalry with the Kailāsa mountain: this beautiful edifice, having the Śrīvatsa-emblem and bearing a dazzling discus (on the top) resembled Lord Hari,—having conquered the Heavens spread the grace of banners in the skies, and seeing its charm, even Lord Śiva did not long for the mount Kailāśa.

Verse 29—In that house dedicated to Viṣṇu in the respective inner chambers, he ardently placed the images of Nārāyaṇa, Ananta and Nṛsiṁha like the three Vedas in the mouths of the creator.

Verse 30—To this Lord Viṣṇu he presented hundred fawn-eyed girls, who produced the delusion that, they were celestial damsels, taking rest on Earth ; by sheer glance they brought back to life cupid, consumed by Śiva and seemed to be the prison-house of lovers and meeting hall of music, dalliance and beauty.

Verse 31—In front of that temple he excavated a lake, the unique trade-route of religious merit of the world—having water as shady and clear as emerald ; in the midst of water it displayed that wonderful temple of Viṣṇu almost exactly as it was under the guise of imagery, and thus shone more brightly than the land of serpents.

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Verse 32—He laid all along the boundary of that abode of God an excellent garden,—the essence of world, the container of exudation of delight of the eyes of all men, the resting-place of cupid, fatigued by conquest of the three worlds, and the most renowned excitant cause of love.

Verse 33—By his dear friend, the foremost of the Brāhmaṇas has been composed this eulogy: may this golden girdle rest till the end of the cycle on the loins of his fame, having for its frame the sacred temple!

Verse 34—This eulogy is of Bhaṭṭa-Bhavadeva, having 'Bālavalabhībhujaṅga' for another name.

No.—46. Rāmganj Copper-plate of Īśvaraghoṣa.

Place: Rāmganj, Dinajpur, East Bengal.

Language: Sanskrit.

Script: Proto-Bengali, akin to those found in the copper-plates of Later Pālas.

Ref.: Sāhitya, Vol. XXIV. (1320 B. S.) pp. 35-43. Inscriptions of Bengal, Vol. III. pp. 149-157.

Metre: Verses 1, 2—Indravajrā ; Verse 3—Vasanta-tilaka ; Verse 4—Anuṣṭubh ; Verse 5—Śārdūlavikrīḍita.

Account: The copper-plate was first made known by Sri A. K. Maitra and deciphered for the first time by Late Pandit Bachchā Jhā of Darbhanga. It was subsequently critically edited by Sri N. G. Majumdar.

(Taken from Inscriptions of Bengal, Vol. III).

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Rāmganj copper-plate of Īśvaraghoṣa

Obverse

श्रापराक्रममूलस्य

१. ॐ स्वस्ति । बभूव-गन्धिय (?)—लब्धजन्मा ि········

२. केतुः । **श्रीधूर्त्तघोषो** निशितासिधारा—नि (र्व्वा)-(पिता)···

3. लेशः ॥ १* आसीत्ततोपि समरव्यवसायसार-(वि)···(कुलि)-

4. शत्रुतवैरिवर्ग्गः । **श्रीबालघोष** इति घोषकु (ला)···(मार्त्त)

5. एड-मण्डलमिव प्रथितः पृ(थि)व्यां ॥ 2* तस्याभव**द्धवल-घो**(ष)...

6. एडदएडः सुतो जगति गीतमहाप्रतापः । येनेह चौरति...

7. दिवाकरेण वज्रायितं प्रवलवैरिकुलाचलेषु ॥ 3* भवानीवापरा मूर्त्या सीते (व)...(पति)-

8. व्रता । सद्भावा नाम तस्याभूद् भार्य्या पद्मेव शार्ङ्गिणः ॥ 4* तस्या **ईश्वरघोष** एष तनयः हे-

9. धामा जयत्येको दुर्द्धरसाहसः किमपरं कान्त्या जितेन्दुद्युतिः । यस्य प्रोज्जितशौर्यनिर्ज्जितरिपोः (प्रौ)-

१०. ढ़प्रतापश्रुतेरास्यम्बाष्पजलप्रणालमलिनं शत्रुस्त्रियो विभ्रति ॥ 5* स खलु **ढेक्करीतः** । महामाण्डलि (कः)-

११. श्रीमदीश्वरघोषः कुशली । **पियोल्लमण्डला**न्तःपाति-**गाल्लि-टित्यक**विषयसम्भोग-**दिगघासोदि-**

१२, **का**ग्रामे समुपगताशेषराज । राजन्यक । राज्ञी । राणक । राजपुत्रकुमारामात्य । महासान्धिविग्र-

१३. हिक-महाप्रतीहार-महाकरणाध्यक्ष-महामुद्राधिकृत-महा-आक्षपाट-लिक-महासर्व्वाधिकृ (त)-

१४. महासेनापति-महापादमूलिक-महाभोगपति-महातन्त्राधिकृत-महा-व्यूहपति-महादण्डनाय-

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15. क-महाकायस्थ-महाबलाकोष्ठिक-महाबलाधिकरणिक - महासामन्त-महाकटुकठक्कुर-अङ्गिकर-

16. णिक-दाण्डपाणिक-कोट्टपति-हट्टपति-भुक्तिपति-विषयपति - औत्थि - तासनिक-अन्तःप्रतीहार-द (ण्ड)-

17. पाल - खण्डपाल - दुःसाध्यसाधनिक - चौरोद्धरणिक-उपरिक-तदा-नियुक्तक-अभ्यन्तरिक-वासाग (ा)-

18. रिक-खड्गग्राह-शिरोरक्षिक-वृद्धधानुष्क-एकसरक-खोलदूत - गमा - गमिक-लेख (क)-दू (तप्रै)-

19. षणिक-पाणीयागारिक-सान्तकिक-कर्म्मकर-गौल्मिक-शौल्किक-हस्त्य-श्वोष्ट्र-नौबल-व्यापृतक-(गो)-

20. महिष्यजाविक-वडवाध्यक्षादि-सकलराजपादोपजीविनोऽन्यांश्च चाट-भाटजातीयान् स(कर)-

21. ण-ब्राह्मणमाननापूर्व्वकं मानयति बोधयति समादिशति च विदितमतमस्तु भवतां ग्रा(मो)-

22. ऽ' चतुःसीमापर्य्यन्तः स्वसम्भोगसमेतः सजलस्थलः सोद्देशः सगर्त्तोषरः सा(म्र)(मधु)-

23. कः सगोकुलः स(शाद्व)ल-

24. विटपलतान्वितः सहट्टघ-

25. ट्टः सतरुः राजकुलाभाव्य-

26. द्धारिकादि-समस्तक्षिति-

27. ...परिहृतसर्व्व-पीडः अचाटभटप्रवेशः अकिञ्चित्करप्रग्रा-

28. (ह्यः)...(आ) चन्द्रार्क्कतारकक्षितिसमकालं यावत्। चन्द्वार-विन(नि) र्गताय भट्ट-

29. ...श्रीवासुदेवपुत्राय भट्टश्रीनिव्वोकशर्म्मणे। भार्ग्गवसगोत्राय-

30. ...(य) मदग्नि-और्व्व-आप्नुवानप्रवराय आप्नुवानऔर्व्वयामदग्न-च्यवनभा-

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31. (र्ग्गव)...यजुर्व्वेदाध्यायिने मार्ग्गसंक्रान्तौ **जटोदायां** स्नात्वा तिलदर्भपवित्र-

32. ...(दक)-पूर्व्वकं भगवन्तं शङ्करभट्टारकमुद्दिश्य मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये-

33. (ताम्र) शासनीकृत्य प्रदत्तोऽस्माभिः अतः प्रतिपालने महाफल-दर्शनात् अपहरणे म-

34. (हानर)(क)पतनभयात् सर्व्वैरेव दानमिदमनुमन्तव्यं प्रति-वासिभिः क्षेत्रकरैश्च आज्ञाश्रवणविधे-

35. (यी) भूय यथादीयमानकरादिसमस्तप्रत्यायोपनयः कार्य्य इति। भवन्ति चात्र धर्म्मानुसंसि-

36. नः श्लोकाः। बहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तदा-

37. फलं॥ 8* भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति। उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्ग्गगामिनौ॥ 7*

38. सर्व्वेषामेव दानानां एकजन्मानुगं फलं (।*) हाटकक्षितिगौरीणां सप्तजन्मानुगं फलं॥ 8* षष्टिं-

39. वर्षसहस्राणि स्वर्ग्गे मोदति भूमिदः (।*) आक्षेप्ता चानुमन्ता च तान्येव नरकं वसेत्॥ 9* गा-

40. मेकां सुवर्णमेकं भूमेरप्येकमङ्गुलं (।*) हरन्नरकमायाति यावदाहूति-संप्लवं॥ 10* अन्यदत्तां-

41. द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर। महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोऽनु-पालनं॥ 11* स्वदत्तां प-

42. रदत्तां वा यो हरेद्वसुन्धरां। स विष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते॥ 12* वापीकूप-स-

43. हस्रेण अश्वमेधशतेन च। गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति॥ 13* सर्व्वाने-

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44. तान् भाविनः पार्थिवेन्द्र(न्द्रा)न् भूयोभूयः प्राल(र्थ)यत्येष रामः (।*) सामान्योऽयं धर्म्मसेतुर्नृ-

45. पाणां(नां) काले काले पालनीयः क्रमेण ॥ 14* इति कमलदला-म्बुबिन्दुलोलां श्रियमनुचि-

46. (न्त्य म)नुष्यजीवितं च । सकलमिदमुदाहृतं च बुध्वा नहि पुरुषैः परकीर्त्तयो विलोप्या(ः) ॥ 15* इ-

47. (ति) सम्वत् ३५ मार्गदिने १

Translation

Let there be welfare to all of you !

Verse 1—From the ruler of Rāḍhā was born the illustrious Dhūrtaghoṣa, as terrible as the hot-rayed Sun and a banner to the family of kings: by the edge of his sharp sword he extinguished completely the pride of his host of enemies.

Verse 2—From him sprang the prosperous Bālaghoṣa who extirminated the host of adversaries by the thunderbolt of shining scimitar, eager to take part in military activities ; this king renowned on Earth was, as if, the orb of the Sun, emanated from the lotus-bed of Ghoṣa race.

Verse 3—His son Dhavalaghoṣa, whose glory was sung in ballads throughout the world was of unbearable prowess: this unique Sun, dispelling the darkness of clashes was a veritable thunderbolt to his mountain-like powerful enemies.

Verse 4—Like Lakṣmī, the spouse of Viṣṇu he had a consort Sadbhāvā by name ; a second Pārvatī in appearance, she was as devoted to her husband as Sītā.

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Verse 5—May her son Īśvaraghoṣa, inimitable by indomitable valour, beating the splendour of the Sun, and defeating even the moonlight by loveliness be victorious! As this man, reputed for his valour crushed the enemies by his outstanding heroism, their wives bore faces, tarnished by continuous flow of tears.

Now from Ḍhekkarī, the Mahāmāṇḍalika, the illustrious Īśvaraghoṣa being in good health, after having shown respect to the Brāhmaṇas and Karaṇas duly honours, informs and orders all the vassal kings, feudatory chiefs, Rāṇakas, princes, ministers-in-charge of princes, minister-in-charge of war and peace, High Chamberlain, keeper of Records, keeper of the royal seal, chief accountant, supervisor of works, Commander-in-chief, chief attendant, provincial governor, Mahātantrādhikṛta(?), General, Chief justice, Head clerk, Mahāvalākoṣṭhika, army chief, vassal chief, Mahākaṭuka, chief scribe, officer concerned with oaths, police officer, commander of a fort, superintendent of a market, Head of a Province, Head of a district, Autthitasanika, guard of an inner apartment, judge, superintendent of repairs, superintendent of ecclesiastical affairs, police officer, Viceroy, employee of the Viceroy, confidential assistant, officer dealing with residence, body-guard carrying sword, guard protecting head, chief archer, Ekasaraka (?), khola, messenger, courier, writer, despatcher of messengers, officer-in-charge of drink-houses, Santakika (?), artisan, custom

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receiver on highways, custom officer, officers engaged over elephants, horses, camals, fleet, and those who are in charge of cows, buffaloes, goats, sheep and mares—all of whom are dependent on his Royal Highness, and others belonging to the class of Cāṭas and Bhāṭas, who have assembled in the village of Diggāsodikā within the Gālliṭipyakaviṣaya of the Piyollamaṇḍala:

But it is known to you that this village, having its four boundaries, with all that belongs to it, with land and water, including its surface, along with pits and barren tracts, mango and honey, cattle stations, grass, branches and creepers, markets and bathing places, trees and all the land...together with income accruing to the royal family, being free from all forced labour, not to be entered by Cāṭas and Bhāṭas, and free from all sorts of taxation is given by us by means of a copper-plate after having bathed in the river Jaṭodā on the Mārggasaṃkrānti day and touched sesame, kuśa, and holy water, swearing on the name of Lord Śiva for the increase of merit and fame of myself and my parents to last as long as the Sun, Moon, stars and the Earth endure to Bhaṭṭaśrīnibbokaśarmman, an immigrant from Candavāra, son of Śri Vāsudeva..., belonging to Bhārgava Gotra and Yamadagni, Aurvva and Āpnuvāna Pravaras...and a student of the Yajurveda.

Therefore, taking into consideration the fact that its preservation leads to great merits and confiscation entails the

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risk of falling into Hell, this gift should be approved by all. In accordance with this order, the neighbours and tillers of the soil, also, should regularly pay the taxes and all other dues payable by them to the donee. Thus run the verses, enjoining Dharma on this matter.

Verses 6-7—See English rendering of other Inscriptions.

Verse 8—The fruit, accrued from gift of other things lasts only for one birth: the fruit, achieved from grant of gold, land and a girl of eight, however, lasts for seven births.

Verses 9-12—See English rendering of other Inscriptions.

Verse 13—A confiscator of land is not purified even by excavation of thousands of lakes and wells, performance of hundred Aśvamedha sacrifices and bestowal of crores of cows.

Verses 14-15—See English rendering of other Inscriptions. On this first day of Agrahāyaṇa in the thirty-fifth regnal year.

Notes

Verses 1-5. The translation is according to the restorations, made by Pandit Bachchā Jha. Sri N. G. Majumdar, however, thinks that as the letters are too far worn out, it is not possible to make out any reading with certain degree of certainty at many places. The reading of the verses, as adopted by him is given below:

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1. ॐ स्वस्ति । बभूव-गन्धिय(?)-लब्धजन्मा वि···

2. केतुः । श्रीधूर्त्तघोषो निशितासिधारा-नि(र्व्वा)-(पिता)···

3. लेशः ॥ आसीत्ततोपि समरव्यवसायसार-(वि)···(कुलि)

4. शत्रुतवरिवर्ग्गः । श्रीबालघोष इति घोषकु(ला)···(मार्त्त)

5. ण्ड-मण्डलमिव प्रथितः पृ(थि,व्यां ॥ तस्याभवद्धवलघो(ष)···

6. ण्डदण्डः सुतो जगति गीतमहाप्रतापः । येनेह चोरति···

7. दिवाकरेण वज्रायितं प्रबलवैरिकुलाचलेषु ॥ भवानीवापरा मूर्त्या सीते(व) पति-

8. व्रता । सद्भावा नाम तस्याभूद्भार्या पद्म व शार्ङ्गिनः ॥ तस्या ईश्वरघोष एष तनयः हे-···

9. धामा जयत्येको दुर्द्धरसाहसः किमपरं कान्त्या जितेन्दुद्युतिः । यस्य प्रोर्ज्जित-शौर्यनिर्ज्जितरिपोः (प्रौ)-

10. ढप्रतापश्रुतेरास्यम्बाष्पजलप्रणालमलिनं शत्रुस्त्रियो बिभ्रति ।

As regards the Donar Īśvaraghoṣa, Sri Mazumdar says: "The donar Īśvaraghoṣa does not possess any of the titles of a paramount sovereign. Indeed he has not even the epithet of a king although curiously enough, he arrogates to himself the privilege of issuing orders to Rājans, Rājñīs, Rāṇakas, Rājaputras and so forth, who are supposed to be under his authority.......Mr. Maitra has brought forward two important data from the Rāmacarita in this connection: Firstly, Ḍhekkarī, whence this copper-plate was issued by Īśvaraghoṣa was the seat of one of the Sāmantas or a vassal king (of the Pālas); and secondly these Sāmantas were known as *Maṇḍalādhipati*, which is the same as '*Māṇḍalika*'. He, therefore, concludes that Īśvaraghoṣa, the *Mahāmāṇḍa-*

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lika held the position of a vassal king under the suzerainty of the Pāla dynasty."

Ḍhekkarī, Jaṭodā and Candavāra—Mm. Haraprasad Sastri and Sri A. K. Maitra want to locate these places near Katwa in Burdwan district. Sri N. N. Vasu thinks that as the river Jaṭodā is mentioned in the Kālikāpurāṇa as flowing through Kāmarupa, the two places Ḍhekkarī and Candavāra should be located in the Goalpāra and Kāmarūpa districts of Assam. Sri Majumdar suggests that, Candavāra may be the same as Chandwar near Etawa in U. P., well known from Muhammadan historians.

No,—47. Kamauli Copper-plate Grant of Vaidyadeva

Place: Kamauli, District Varanasi, U. P.

Language : Sanskrit.

Script : Old Bengali.

Metre: Verses 1,2, 6, 24, 32—Āryā ; Verses 3, 25, 27, 28, 29, 30, 33, 35—Vaktra ; Verses 4, 8, 9, 11, 12, 13, 15, 16, 18, 20, 26, 31, 34—Śārdūlavikrīḍita ; Verses 5, 23—Rathoddhatā ; Verse 7—Upajāti ; Verse 13—Vasantatilaka ; Verse 14—Hāriṇī ; Verse 17—Mālinī : Verse 21—Vaṁśasthavila ; Verse 22—Mandākrāntā.

Account : In 1892, 25 copper-plates, containing inscriptions were recovered from the village Kamauli, situated near the confluence of the Ganges and Varuṇa. The inscribed plates were sent by Mr. Brereton, District Magistrate of Varanashi to Principal Venience of Varanashi

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College, who subsequently got a facsimile of the grant, along with its translation published in Epigraphia Indica.

The deed of grant, written in prose and verse was inscribed in three copper-plates, each measuring $9\frac{3}{4}'' \times 7''$, and affixed to a leathern vessel, containing a figure of the deity Gaṇeśa. By this deed, issued from the victory, camp, situated in Haṁsā-Koñcī, Vaidyadeva donated the villages Santipāṭa and Mandarā, lying within the jurisdiction of the Viṣaya of Bāḍā, Maṇḍala Kāmrūpa, Bhukti Prāgjyotiṣa to a Brāhmin, Śrīdhara, by name at the request of a learned judge named Gonandana.

Text

1. ॐ नमो भगवते वासुदेवाय ॥
स्वस्ति ॥
अम्बर-मानस्तम्भः कुम्भः संसारवीज-रक्षायाः ।
हरिदन्तर-
2. मित-मूर्त्तिः क्रीडापोत्री हरिर्ज्जयति ॥ 1
एतस्य दक्षिणादृशो वंशे मिहिरस्य जातवान् पूर्व्वं ।
विग्रहपा-
3. लो नृपतिः सर्व्वाकारर्द्धि-संसिद्धः ॥ 2
यस्य वंशक्रमेणाभूत् सचिवः शास्त्रवित्तमः ।
योगदेव इति ख्यातः
4. स्फुरद्दोर्द्दण्ड-विक्रमः ॥ 3
तस्योर्ज्जस्वल-पौरुषस्य नृपतेः श्रीरामपालोऽभवत्
पुत्रः पालकुलाब्धि-शी-

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5. तक्किरणः साम्राज्य-विख्यातिभाक् ।

तेने येन जगत्त्रये जनकभू-लाभाद् यथावद्यशः

क्षौणी-नायक-भीम-

6. रावणवधाद्युद्धार्णवोल्लंघनात् ॥ 4

यस्य शुद्धसचिवः पुराभवद्बोधिदेव इति तत्त्वबोधभूः ॥

विश्वगेव वि-

7. दितोऽद्भुतैर्गुणैरुज्झितात्मसदृशः क्षितावयं ॥ 5

अस्य प्रतापदेवी पत्नी धर्म्मर्द्धि-कीर्त्ति-विश्रान्तिः

8. आसीदसीम-कान्तिः सन्तोषस्याकृतिः पत्युः ॥ 6

अभूदमुष्यान्तनयोऽस्य विश्रुतः

9. श्रीवैद्यदेवः पुरया श्रिया युतः ।

यदुच्छलत्-कीर्त्ति-श(स)रोवरोद(रे)

पद्माङ्कुराभः शिव-भूधरो

10. भवत् ॥ 7

दैवज्ञेषु च तर्क्ककेषु च जनुर्द्दिष्टस्य दिष्टि-श्रुते-

रन्न-स्वप्न-धृतीज्झटित्यरिभटैरून्मु

11. च्य संमूर्च्छितं ।

किञ्चैतन्निज-बन्धुवृन्द-नयन-प्रोद्भूत-हर्षाम्बुभिः

पारक्य-प्रसर-प्रताप-दहनस्याभूद्विनि-

12. र्व्वापणं ॥ 8

सोयं रामनरेन्द्रजस्य सचिवः साम्राज्य-लक्ष्मी-जुषः

प्रख्यातस्य कुमारपालनृपते-

13. श्चित्तानुरूपोऽभवत् ।

यस्याराति-किरीट-हाटक-कृत-प्रासाद-कण्ठीरव-

ग्रास-त्रास-वशादपैष्यति

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14. विधोर्विम्बाङ्करूपी मृगः ॥ 9

सचिवसमाज-श(स)रोज-तिग्मभानुः

प्रसरयशोऽम्बुधिरेष वैद्यदेवः

स-

15. हज-वदान्यतयैव चम्पकेशः

सुजन-मनः-कुमुदेषु शीतरस्मि(श्म)ः ॥ 10

यस्यानुत्तर-वङ्ग-सङ्गरजये नौवाट-

16. हीहीरव-

त्रस्तैर्द्दिक्करिभिश्च यन्नचलितं चेन्नास्ति तद्गम्यभूः ।

किश्चोत्पातुक-फेनिपात-पतन-प्रोत्सर्पितैः

17. सीकरै-

राकाशे स्थिरता कृता यदि भवेत् स्यान्निष्कलङ्कः शशी ॥ 11

गौडेशस्य कुमारपालनृपते-

18. र्द्दोर्व्वीर्य्य-तेजस्पतेः

त्रैलोक्योदर-पूरि-भूरियशसः प्रज्ञानवाचस्पतेः ।

सप्ताङ्गक्षितिपाधिपत्वमभितः

19. संचिन्तयन्नुग्रधीः

प्राणेभ्योप्यतिबन्धुरस्य सचिवः सोऽभूद्गुणि-ग्रामणीः ॥ 12

एतादृशे(शो) हरि-हरिद्भुवि स-

20. त्कृतस्य

श्रीतिम्ग्य-देव-नृपतेर्व्विकृतिं निशम्य ।

गौडेश्वरेण भुवि तस्य नरेश्वरत्वे

श्रीवैद्यदेव उरुकीर्त्ति-

21. रयं नियुक्तः ॥ 13

स्रजमिव शिरस्यादायाज्ञां प्रभोरुर(रु)तेजसः

कतिपय-दिनैर्द्दत्वा जिष्णुः प्रयाणमसौ

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22. द्रुतं ।

तमवनिपतिं जित्वा युद्धे बभूव महीपति-

र्न्निजभुज-परिष्प(स्प)न्दैः साक्षाद्दिवस्पति विक्रमः ॥ 14

ए-

23. तस्य प्रवर-प्रयाण-समये पांशूत्करैः स्थण्डिल-

प्राये व्योमतलेर्क्क-सप्तिकगणै-

24. र्लब्धोऽङ्घ्रि-यानश्रमः ।

क्ष्माद्वि-द्वय-गोपनेन करयोरन्यक्रियाखक्षमः ।

सुत्रामा नय-

25. नानिमीलनकरं कर्म्म स्वकं निन्दति ॥ 15

दोर्द्दण्डारणिजे हवि-र्भुजि भटव्रातेन्धनैरेधिते

26. संग्रामाध्वर-पूजिते रिपुशिरः-श्रेणीलसत्-श्रीफलैः ।

कृत्वा होमविधिं पर-क्षिति-भु-

27. जा दत्वाय पूर्णाहुतिं

लब्धोदग्रयशो-महत्फलमसौ श्रीवैद्यदेवो बभौ ॥ 16

यद्गुरु-समरमध्यात् खड्गघातो-

28. त्पतद्भिः

पर-सुभट-शिरोभिर्व्योम कीर्णं निरीक्ष्य ।

झटिति विसर-राहु-व्यूहधी-विभ्यदर्क्कः

स्व-

29. रुचमपि रजोभिः प्रोञ्छयन् स्वं जुगोप ।। 17

चन्द्रस्योद्भवभूर्महीध्रस(श)रणं सत्त्वप्रधानाशयः

पा-

30. लश्री-महितः स्फुरद्रसमयः सोऽयं गभीरः परः ।

रत्नानां निलयः श्रियः कुलगृहं स्वान्तस्थित-

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31. श्रीपतिः

स्यादेवं सदृशोऽम्बुधेर्य्यदि जलाधारोऽथवा लङ्घितः ॥ 18

ज्ञानैर्गीष्पतिरुर्जितैर्द्दिनपतिः

32. सत्पौरुषैः श्रीपति-

र्द्धैर्य्यैरम्बुपतिर्द्धनैर्द्धनपतिर्द्दानैः स चम्पापतिः ।

किञ्चैतेपि गिरोपमान-विषयाः

33. प्रायः प्रसिद्धेर्व्वलाद्

ब्रूमः किन्तु वयं स्वयं स्वसदृशः सर्व्वैर्गुणानां गणैः ॥ 19

यस्य श्रीबुधदेव इत्यनुजभूः

34. श्रीरामभद्रानुज-

प्रायस्तत(त्त)दसीम-निर्म्मलगुणै(र्ध)र्म्मर्द्धि-शीलर्द्धिभूः ।

दानैः सत्फलपल्लवैर्द्दिज-

35. कुल-प्रीति-प्रदानैरपि

ख्यातः कल्पमहीरुह-प्रतिकृतिर्द्दोर्व्वीर्य्य-चञ्चद्यशाः ॥ 20

अथाभ-

36. वत् कौषि(शि)क-संज्ञको मुनि-

र्म्मुणीन्द्रमुख्यो निजगोत्र-पूरुषः ।

पयोजजन्मास्यचय-भ्रम-श्रमात्

37. यदास्य-पद्मेषु सुखं गिरा स्थितं ॥ 21

एतद्वंशे महति भरतः प्रादुरासीत् द्विजाति-

र्भाव-ग्रामे

38 प्रविसरयसाः(शाः) शासनोग्रे वरेन्द्रयां ।

अ(आ)स्तामन्यद्गुण-समाख्यानमाख्यानमात्रात्

यन्नाम्नोऽ-

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39. पि स्फुटति निखिलः किन्नि(ल्वि)षाणां प्रपञ्चः ॥ 22
अस्य विप्र-तिलको युधिष्ठिरः
पुत्र इ-
40. त्यभवत् सुधीश्वरः ।
शास्त्रवेदपरिशुद्ध-बोधभूः
श्रोत्रियत्व-विलसद् यशोनिधिः ॥ 23
पाइ(ई)-
41. ति धर्म्मपत्नी धीरवरस्यास्य चित्त-विश्रान्तिः ।
अ(आ)सींदसीमकान्तिः शीलौदार्य्यश्री(श्रि)यां
42. वसतिः ॥ 24
पूर्व्व-पूर्व्वजनुर्ज्जन्म-कर्म्मपाकादभूत् सुत-
स्तस्यैतस्यां द्विजाधीस(श)-पूज्यः श्रीश्रीध-
43. रः परः ॥ 25
तीर्थेषु भ्रमणात् श्रुताध्ययनतो दानात्तथाध्यापनाद-
यज्ञानां करणात् व्रतैकचरणात् सर्व्वो-
44. त्तरः श्रोत्रियः ॥
प्रातर्न्न क्रमयाचितोपवसनैर्य्येन स्वयं गुग्गुलो-
राकर्षाद्वरदः कृतोत्र हि कलौ श्री-
45. सोमनाथः प्रभुः ॥ 26
कर्म्म-ब्रह्म-विदां मुख्यः सर्व्वाकार-तपोनिधिः ।
श्रौत-स्मार्त्त-रहस्येषु वागीश इव वि-
46. श्रुतः ॥ 27
एतस्मै शासनं प्रादाद्वैद्यदेव-क्षी(क्षि)तीश्वरः ।
वैशाखे विष्णु(व)त्याञ्च स्वर्गार्थं हरिवासरे ॥ 28
47. स्वस्ति हंसाकोञ्ची-समावासित-श्रीमज्जयस्कन्धावारात् परममाहेश्वरः परमवैष्णवः (वो) महाराजाधि-

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48. राजः। परमेश्वरः परमभट्टारकः। श्रीमान् वैद्यदेवदेवः कुशली। श्रीप्राग्ज्योतिषभुक्तौ। कामरूप-

49. प-मण्डले। वाडा-विस (ष) ये भट्ट-गङ्गाधर-भुक्तक। शान्ति वडा-मन्दरा-ग्रामीय। यथा-प्रधान-प्रतिवासि। चट्टभट्ट-विस-

50. यिल्लकादि-ज(जा)नपादान् कर्षकांश्च यथात्यागं मानयति। वोधयति समादिशति वः मतमस्तु भवतां। एतत् द्वयं-

51. चतुः-शी(सी)मावच्छिन्नं। परिवो(रो)ध-शुद्धं अचट्टभट्ट-प्रवेसं(शं) सजलस्थलं। भूच्छिद्रञ्च अकिंचित्करग्राह्यं। चतुर्थाब्द-

52. सं वैशाख-प्रथमादिना (?) गुग्गुली श्रीशृ(श्री)धर-शर्म्मणे चतुः-शतिकं शासनीकृत्य प्रदत्तमस्माभिः तदेतस्मिन्-

53. विधेया भवेतेति। सं ४ सूर्य्यगत्या वैशाख-दिने १ नि॥ सन्तिवडा-मन्दरा-ग्रामयोरेकीभूय अष्टसीमा-

54. त्रिनय (?) कृतः। पूर्व्वदिशस्तावत् दिग्दाण्डिधरमादाय यावत् पश्चिमकूलसीमा। ऐशानदिशः शिङ्गिआध-

55. र-शी(सी) मा-लेङ्गवडा भोग्ये कंसपलाभृ १॥ उत्तरदिशः कोल्टुवाडोङ्गीनडजोली-नवधरा-शो(सी) मा॥

56. शिखवडाशिल-गुडिभोग्यं किञ्चिदतिक्रम्य जयराति-पोला उणैपोला विरामाद वाय-

57. व्यदिस(श)पिपामुण्डा अश्वत्थशी(सी) मा अभ्भडा-चौवोल। वुढि पोखिरि-पूर्व्वधर-कुलाचापडि अ-

58. श्ववल-पुराण-धर्म्मालि पश्चिमायावत् पश्चिमदिशः-शो(सी) मा किञ्चिद्धरकित्वा (?) नैर्ऋत्यदिशो ध-

59. र्म्मालिमादाय नैपोश्शृङ्गारयो बिवादभूमेर्वाय्यद्धमादाय लच्छवडा-स्थितैक-वाटीसमेत-घाटचम्पकः शी(सी)मा वे-

60. लवनी-पटानवपल। दक्षिणदिशः कुम्भकारभोग्यवहिः शो(सी) मा कोणटोहाडाद् ध्रवोलषावत् हेलावना-मुण्डमा-

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61. दाय दिग्दारिड यावत्। अग्निदिशः सीमा। एवं अष्टसीमा॥
द्वितीय-पटकस्य चतुर्द्दश-पङ्क्त्याः॥

सन्तिपाट-

62. क-संज्ञन्तु मन्दराग्रामसंयुत-
वडाविस(ष)य-सम्बद्धं भूच्छिद्रेणेति निश्चयात्॥ 29
सर्व्वायोपाय-संयुक्तं करोप-

63. स्कर-वर्ज्जितं।
यावच्चन्द्रार्क संभोग्यं यावदिच्छा-क्रियाफलं।
जलस्थलखिलारण्य-वाट-गोवाट-संयुतं॥ 30
कोष्ठ(ष्ठे)य-

64. श्च करिष्यति स्वयमिदं यः कारयिस्यत्यसौ
पुत्रादित्रयमभ्युदीच्य निरये कल्पान्तरं स्थास्यति।
यः श्लाघ्यः परिपा-

(तृतीय फलक)

65. स्यति सुतैर्व्वित्तैः स वर्द्धिस्य(ष्य)ते
स्वर्ल्लोकं परिभुज्य यास्यति चिराद्विष्णोर्व्वैरेण्यं पदम्॥ 31
यावद्भास्कर-हिमकर-

66. तारा-भूधर-प(यो)धि-वसुधाद्याः।
तावद्विलश(स)तु नृपतेः कीर्त्तिः श्रीवैद्यदेवस्य॥ 32
इमां राजगुरोः पुत्रः श्रीमुरारेर्द्वि-

67. जन्मनः।
पद्मागर्भोद्भवश्चक्रे प्रशस्ति श्रीमनोरथः॥ 33
देवोयं रिपुचक्रविक्रमकथा-प्रत्यर्थि-दोर्विभ्रमः
शश्वद्विश्व-

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68. परिभ्रमन्नवनवोन्मीलद्यशा(शाः)श्रीधरः ।

एतस्मै मुदितो द्विजाति-पतये धम्माधिकारार्प्पित-

श्रीगोनन्दन-कोवि-

69. दैकवचसा प्रादादिदं साशनं (शासनं) ॥ 34

कर्णभद्रेण भद्रेण शिल्पिनानल्पवुद्धिना ।

ताम्रं विनय-नम्रेण निर्म्मितं

70. साधु-कर्म्मणा ॥ 35

एतादृशे मुनिवचनानि भवन्ति ।

स्वदत्तां परदत्ताम्वा यो हरेत वसुन्धरां ।

स विष्ठायां कृमिर्भूत्वा-

71. पच्यते पितृभिस् सह ॥

गामेकां स्वर्णमेकम्वा भूमेरप्यर्द्धमङ्गुलं ।

हरन्नरकमायाति यावदाहू-

72. त-संप्लवं ॥

वहुभिर्व्वसुधा दत्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फ-

73. लं ॥

Translation

Our obeisance to Lord Vasudeva !

Verse 1—May Hari, the measuring pillar of space, pitcher for preservation of seed in the shape of universe,—having a frame extending upto the ends of quarters and assuming sportively the shape of a boar be victorious !

Verse 2—In ancient times in the family of Sun, the right eye of this Hari was born the ruler of earth Vigrahapāla,—supreme, being prosperous in every respect.

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Verse 3—He had a minister Jogadeva, by name; foremost of all the knowers of sciences; he inherited his ministerial office and shone by the valour of his arms.

Verse 4—That king Vigrahapāla of resplendent personality had a son Rāmapāla, who being highly famous, due to restoration of (lost) empire was, as if, the moon, springing from the ocean of Pāla dynasty; by regaining his anscestor's lost kingdom (the daughter of Janaka); slaying the chieftain Bhīma resembling Rāvana and crossing the sea in the shape of battles, rightly did he spread his reputation in the three worlds.

Verse 5—In ancient times, of that king there was a minister, Bodhideva by name, pure by nature and a knower of all types of secrets; well-known in all quarters, due to his astonishing qualities, he defeated in the world his equals.

Verse 6—His wife Pratāpadevī was the resting place of his religion, prosperity and reputation; highly graceful, she seemed to be the incarnation of her husband's pleasure.

Verse 7—In her was born the son Vaidyadeva, famous and exceptionally beautiful; the mount Kailāsa looked like a lotus-bud in the lake of his rushing reputation.

Verse 8—Hearing the joyous sounds of sooth-sayers and suitors at the time of his birth the enemies of his soldiers gave up their food, sleep, fortitude and fainted; the fire of prowess, also, belonging to his host of enemies

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became completely extinguished by tears of joy, flowing from the eyes of his numerous friends.

Verse 9—This Vaidyadeva became a minister to the liking of the notable king Kumārapāla, son of emperor Rāma and an enjoyer of royalty ; the deer, formed in the orb of the moon runs away (as if) through fear of being swallowed up by the lions, represented on the palace, made of gold, taken from diadems of his enemies.

Verse 10—This Vaidyadeva, an ocean of extending fame,—a veritable Karṇa by his natural charitable disposition was (as if) the Sun to the lotus of association of ministers and moon to the lilies in the shape of minds of noble-souled persons.

Verse 11—If the quarter elephants, frightened to hear the tumultuous noise of his navy at the time of his conquest of Southern Bengal did not move, it was due to the fact that they had no place to go. If, on the other hand, the water-sprays, thrown up by tossing of his working oars could remain fixed in the heavens, then the orb of the moon could have become stainless.

Verse 12—Endowed with a keen intellect and foremost of the virtuous, that minister, sternly keeping in mind (the welfare of) the kingdom in all its parts was dearer even than life to king Kumārapāla, lord of the Gauḍa, who filled up the three worlds by his massive fame and who was Sun in respect of strength of arms and Jupiter in intelligence.

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Verse 13—On hearing the hostility of much-adored king Timgyadeva—lord of the East, this highly famous Vaidyadeva was appointed a ruler of that land by the Emperor of Gauḍa.

Verse 14—Carrying on his head, like a garland the orders of his master, endowed with a strong personality, this victorious one, having the valour of Indra led a quick successful march for a few days and after defeating that monarch (Timgyadeva) by the energy of his own arm, himself became the ruler.

Verse 15—At the time of his victorious march, the skies being covered by dusts attained the state of sacrificial places and the steeds of Sun had to experience the trouble of undertaking a journey on foot, and as Indra had to cover his two eyes with his two hands, which were unable to do other duties, he censured, his own deed, leading to non-closure of eyes (leading to birth as a God, who cannot close his eyes).

Verse 16—By placing the offerings of bright Śri fruits in the shape of rows of enemy-heads in fire, produced from (rubbing of) sacrificial sticks in the shape of mighty arms, —fed by faggots in the form of bodies of warriors and honoured in sacrifices of battle-fields, and by throwing in it the final oblation of the hostile ruler of Earth, Vaidyadeva attained fruit of great reputation and shone.

Verse 17—Seeing the sky covered with heads of brave

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fighters belonging to his enemy-camp,--heads, thrown up by violent thrust of swords from terrible fields of battle, the Sun, being afraid, taking them for a ring of Rāhus screened even his own lustre by dusts and thus concealed himself.

Verse 18—He was the birth-place of pleasures (like Ocean, the source of moon), the refuge of kings (like Ocean, the shelter of mountains), the abode of highest fortitude (like Sea, the dwelling-place of large animals), waited upon by ministers (like Ocean, beautiful at the bottom), full of vivacity (like Ocean, full of flowing water), deep in knowledge (like the fathomless Sea),—was the master of jewels (like Ocean, the resort of gems), the abode of fortune (like Ocean, the house of Lakṣmī) and was a staunch devout of Viṣṇu (like Ocean with Viṣṇu reclining underground). Had he been the shelter of dullards (water) or had he been vanquished by others (crossed by men), then he would have resembled Ocean in all respects.

Verse 19—He was Vṛhaspati in knowledge, Sun in splendour, Viṣṇu in personality, Ocean in fortitude, Kuvera in riches and Karṇa in bestowals. These have been mentioned because they have gained currency as the standards of comparison in speech ; really, however, as he possesses all the qualities we describe him as comparable only to his own self.

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Verse 20—Vaidyadeva had a brother Buddhadeva, by name, who resembled Lakṣmaṇa through his countless good qualities. An abode of richness in piety and conduct, he, shining in fame, springing from prowess of his arms was regarded as an image of wish-fulfilling tree due to his gifts, generating good fruits and thus resembling twigs and also due to pleasure given to birds in the shape of Brahmins.

Verse 21—In ancient times there was a sage named Kauśika, the foremost of ascetics and the progenitor of a race. In his lotus-face, Sarasvatī, fatigued through wandering in the faces of Brahman rested with pleasure.

Verse 22—In this illustrious family was born a twice-born named Bharata; his fame spread far and he lived in the strongly administered village of Bhāva, within Varendrī. There is no use enumerating his other qualities : the entire collection of sins disappears at the mere mention of his name.

Verse 23—This Bharata had a son named Yudiṣthira, —the ornament of the Brahmins and the foremost of the learned; his intellect got refined through knowledge of Śāstras and he was the repository of shining fame, springing from proficiency in Vedic rites.

Verse 24—This great scholar had a consort Pāyī, by name—the delighter of his heart. She was exquisitely beautiful and was the abode of good conduct, modesty and grace.

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Verse 25—In her Bharata produced a son Śrīdhara, adored by great Brahmins through merits of deeds done in cycles of previous births.

Verse 26—This Śrīdhara, an observer of Vedic rites, famed for pilgrimage, study of the Vedas, gifts, teachings, performance of sacrifices and observance of vows pleased the lord Somanātha after drawing him out in Iron Age from Guggula tree by the observance of 'ayācita' vow and continuous fasts.

Verse 27—The foremost of the scholars, well-versed in Brāhmaṇas and Upaniṣads and a repository of all types of asceticism, he, through mastery in the secrets of the Vedas and Smṛtis, attained fame like Vṛhaspati.

Verse 28—To this Śrīdhara was delivered a grant by Vaidyadeva, the ruler of the Earth, desirous of attaining Heaven on the last day of Baiśākha,—an eleventh day of the moon.

Prose portion—The reading is erroneous. For this, and also for the use of a great number of proper names, it is not possible to render this portion into English,

Verse 29-30—The villages of Śantipāṭa and Mandarā-grāma, situated within the jurisdiction of Baḍāviṣaya,—villages, along with all sources of income, free of rent and taxes and inclusive of waters, lands, swamps, forests, roads and lanes (are being donated) for ever in such a way as the

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donee may enjoy the fruits according to his own sweet will.

Verse 31—The man, usurping these or causing to seize these wrongfully will see the destruction of his children and family and will remain in hell for a full cycle. The fortunate, protecting it, on the other hand, will thrive with sons and riches and after enjoying heaven will attain salvation.

Verse 32—May the fame of king Vaidyadeva shine so long as the sun, moon, stars. mountains, seas and the Earth remain !

Verse 33—This eulogy was composed by Manoratha, born of the womb of Padmā and son of the Brahmin Murāri, venerable preceptor of the king.

Verse 34—The graceful movements of arms of this king longed for manifestation of valour of his enemies (i.e. was eager for a trial of strength with his foes); the reputation of the donee Śrīdhara expressed itself differently as it travelled throughout the length and breadth of the universe. This king, being pleased, donated this grant to such a leading Brahmin at a single word of the learned judge Gonandana.

Verse 35—The copper-plate grant was inscribed as a result of noble deeds by the highly intelligent, modest and good artist Karṇabhadra.

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INDEX

A

Page

Abhitvaramāna 100, 182, 202, 215
Abhyantarika 363
Acāta-bhata-pravesa 183, 202, 215, 225, 239, 363
Acaṭṭa-bhaṭṭa-praveśa 263, 274, 281, 291, 298, 377, 327
Ach 34
Adbhutsāgara 37, 289
Adhaḥ-pattana-Maṇḍala 235, 238, 243
Āḍhaka 263, 268
Āḍhavāpa 55, 57, 300, 306
Āḍhāvāpa-pūrvvāli 298
Adhikaraṇa 84
Adhipasoma 145, 149
Adhyadevaśarmman 331
Adhyaksa 224, 262, 281, 291, 298, 305
Adhyakṣapravara 325

Page

Adideva 355
Ādityasena 7
Āgama 359
Agastya 153, 158, 256, 358
Agrahārika 88
Agrahāyana 110, 368
Agrammes 3
Ahmadpur-katwa 271
Āhūti-Saṁplava 216
Aide-de-camp 124
Aila 235
Aindrī-Mahāśānti 282, 287
Āin-i-Ākbari 38
Aitareya-Āranyaka 2
Ajā 215
Ajātaśatru 179, 194, 199, 212
Ajhadā-Cauvola 377
Ajikuta 329
Ajikutapāṭaka 326
Akiñcit-Karagrāhya 377

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	Page
Akiñcit-Prāgahya	101, 183, 202, 215, 225, 239, 263, 274, 281, 291, 298, 306, 363
Ākṣeptā	101, 203, 226, 264
Alexander	3
Allahabad-Pillar-Ins.	4
Alpine-race	2
Āluka	75, 77
Āmagāchi	192, 208, 218
Ambalgram	270, 271
Ambaranadī	322, 334
Ambarisa	75, 77, 81, 83, 85
Ambayillā	268, 270
Amoghavarsa	17
Amragarttika	89, 93
Āmramadhūka	215
Āmrapanas	225, 239
Amraṣaṇḍika-maṇḍala	100
Amritoka	330
Amritadeva	71, 73
Āmvaṣaṇḍikā	108
Anācāra	75, 77, 84, 85, 87
Ananta	360

	Page
Ananta Varman-Choḍagaṅgadva	21
Andhakaraka	91
Andhra	182
Andhraka	131
Aṅgahāra	270
Aṅgarakṣa	202
Aṅgaraksaka	215
Aṅga-Vaṅga	2, 3, 6, 17
Aṅgikaraṇika	363
Aṅgirasa	263, 294, 298
Agnimitra	75, 77
Antaḥ-Pratīhāra	363
Antaraṅga	262
Antaraṅga-Vṛhadupatika	239, 273, 280, 291, 297, 305
Anulia	292
Anumanta	101, 203, 226, 264
Apara-Mandār	34
Āpnuvāna	239, 243, 274, 276, 363, 367
Āpnuvat	327
Āpnuvat-pravaras	331

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	Page
Āpsad-Ins.	7
Arajota	99
Ardha kulyavapa	83
Ardhanārīśvara	259, 264
Ardhāṅaganā-svāmi	249
Ardha-srotika	99
Ardhendu-mauli	249
Arirāja-madana-Śaṅkara	325
Ari-raja-Miḥśaṅka-Saṅkara	325
Arjuna	75, 77, 152, 157, 253
Arkadāsa	50, 52
Arthaśāstra	359
Arya-Nañjuśri-Mūlakalpa	9
Āryā-varta	17, 19, 354
Asita	216
Aśokan-Edicts	3
Aśokan-Ins	16
Asāṁ	2, 370
Aṣṭagachchha-khaṇḍala	235, 238, 243
Astamahāsthāna-sailagandha-kuti	220
Aṣṭaṇadevi	324

	Pāge
Astavala-Purāna-Dharmmāli	377
Āśvalanyana	125
Aśvalātha	317
Aśvamedha	364, 368
Āśvatayana-Sākhā	294
Aśvatha	377
Aśvattha-vṛksa	306, 367
Aśvapati	325
Āśvina	188, 192
Atharvaveda	281, 287
Atri	29, 235. 240, 296, 308
Aṭṭahasa	355
Atyaṅga	355
Audraṅgika	88
Āūhāgāḍḍiā	262, 269
Aurnasthānika	88
Aurva	97, 239, 243, 274, 276, 327, 367
Aurva-Cyāvana	331
Aurvvya	363
Auṣadhi-nātha	272, 296
Austroloid-blood-group	2
Autthitasanika	363, 366

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	Page
Avanti	13, 98, 104, 105
Avanti-varman	7
Avalokiteśvara	66, 68
Ayodhya	71, 73
Āyu	29, 236, 240

B

	Page
Bādāl	193
Bādā-vīśaya	371
Bāīgram C.P.	5, 49, 61
Baiśākha	377
Bakultala	290
Bāla-balabhi-bhujaṅga	353
(Śrī) Bālāditya	208, 209
Bālāditya temple	208
Bālaghosa	365
Bālaputradeva	116
Balasore Region	16
Bāla-valabhi-bhujaṅga	36, 359
Bali	116, 123, 127, 310
Balijayī	334
Bāluṭiyā	270, 271
(Śrī) Baṭeśvarsvāmi	210, 216
Bāmaraśi	221
Bānabhatta	7, 8
Bāṇagaḍa	47, 196, 197, 218
Bandhula	306
Baṅga	325
Bāṅgābbadā	329
Bāṅgadhins	18
Bāṅgālavadā-bhūh	326
Bankura	2
Bappa	75, 77
Bapyata	11
Bārabrahma	330
Barajas	331
Bārakab	330
Barātakas	114
Bardhamāna	91
Bardwan	86, 87, 91
Bārhaspatya	299
Basantapāla	220

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Page

Basudeva-bhaṭṭaraka 239
Bengal 381
Besanika 100, 108
Betava 234
Betava-copper-plate 28, 29, 32
Betaḍ 277
Bhadra 97, 103, 221, 301
Bhādra-bahula-pañcamī 112
Bhādradina 299, 307
Bharadvāja 85
Bhadra-nandi 88
Bhadra-nandin 92
Bhadreśvara 23
Bhadreśvaradevaśarmā 263, 269
Bhāga 184, 202, 203, 215, 216
Bhāgadevī 195, 205
Bhāgalpur 204, 207, 228
Bhāgalpur coppe-plate 163, 164
Bhagalpur Ins. 12, 13
Bhagavān Nārāyaṇa 306

Page

Bhāgirathi 30, 98, 106, 123, 201, 214
Bhāgīrathi-patha 201
Bhāgyadevī 212
Bhairāva 111
Bhaīsajya 182
Bhāradvāja-Āṅgirasa-Bārhaspatya-Pravaras 269, 301
Bharata 384, 375
Bharadvāja-gotra 203, 269, 294, 298, 301
Bhāradvaja-Sogotra 84
Bharella 21
Bhārgava 327, 363, 364
Bhargga 248
Bhāśaitya 75, 77
Bhārakara 50, 52, 53, 112, 114
Bhārgava-gotra 367
Bhaskarācarya 114
Bhāskaravarman of Kāmrūpa 9, 10
Bhata 131, 202, 228, 229
Bhatanandin 72, 73

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Page

Bhātas 228, 229, 367

Bhatta 239, 358

Bhaṭṭa-Bhavadeva 31, 354, 361

Bhaṭṭa-Brahmavira-Svāmin 6

Bhaṭṭa-Gaṅgādhara-Bhuktaka 377

Bhaṭṭa-Gomidatta-Svāmin 84, 85, 86, 87

Bhaṭṭa-Putra-Hṛṣikeśa 206

Bhaṭṭaputra-Krisṇāditya 206

Bhaṭṭaputra Krisṇāditya-Śarma 203, 206

Bhaṭṭaputra Madhusūdana 203. 206

Bhaṭṭas 268, 269, 273, 276, 286, 287, 293, 300, 331

Bhaṭṭa-śrī-Bhavadeva 353

Bhaṭṭaśrīnibbokaśarman 367

Bhaṭṭa-Srī-Varmana 204, 207

Bhaṭṭavāmanasvāmī 88, 91

Bhaṭṭasrivāsudeva 363

Bhavadeva 355, 356

Page

Bhavagrama 375

Bhavānī 362, 369

Bhāva-village 384

Bhima 20, 31, 372

Bhīmadeva 20, 31, 210, 217, 219

Bhisma 241, 246

Bhoga 184, 202, 203, 215, 216

Bhogocandra 90, 94

Bhogapati 88, 100

(Śrī) Bhogaṭa 102, 110

Bhogindra 323

Bhoja 105, 238, 243

Bhoja-I 13, 16, 17

Bhojas 104, 105, 238, 243

Bhojavarman 28, 234, 238, 242

Bhojavarmmadeva 239, 240, 244

Bhoyila 50, 52, 53

Bhrālṛkatka 44

Bhṛgu 239, 243

Bhudroṇa 274, 275, 291, 293

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

	Page
Bhūkhaḍī	281, 286
Bhukti	180, 193, 210
Bhuktipati	363
Bhūma	380
Bhūmandalīvalabhit	307
Bhūmicchidra	377, 378
Bhūmicchidranyāya	101, 109, 184, 202, 216, 225, 239, 269, 274, 282, 287, 291, 294, 299, 301, 306, 327, 331
Bhūpatāka	263, 268, 306
Bhuvaneśvara Ins.	31
Brahmana	306, 384
Bihar	9, 17, 110, 179, 184, 187, 189, 191, 202
Bihekarālamiśra	125
Bijayasena	253
Bimbisāra	3
Bindhyapuriya	88
Bodha-Gaya	110, 111, 184, 185, 189
Bodha-Gaya C.P.	36
Bodhideva	372, 380
Bodhiśattavas	111

	Page
Bogta	39
Bogra-dist	3
Brahma	29, 259
Brahmadatta	59, 66
Brahmakṣattriya	246, 250, 289, 280, 285,
Brahmana	2, 240, 243, 266, 281, 286, 291, 293, 298, 306, 325, 327, 331, 354, 355, 358, 361, 363, 366, 371, 384
Brāhmaṇasarvasva	332
Brahmanic	358
Brahma-Pārāyaṇa	246
Brahmaputra	2, 27
Brahmatārtham	184
Brahmatattavam	184
Brahmavādī	246
Bṛhaduparika	262
Bṛhaspāti	249, 294
Brihatsamhita	105
Buddha	29, 236, 240
(Lord) Buddha	164, 170
Buddhadeva	384, 375
Budha	355

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	Page
Budha Gupta	58, 59, 60, 62, 63,
Buddhāka	67, 69
Buddhasena	38
Buddha-Vihārī	298
Burdwan Dist.	370
Burma	2
Byaghryatati-Mandala	107

C

	Page
Caḍaspasāpāṭāka	281, 286
Cahaldevaśarman	274, 276
Caitra	193, 206
Cakora	296, 303
Cakora-Nagara	259
Cakoras	265, 272, 308
Cakrāyudha	12, 13, 14, 105, 178
Cālukya	279, 284, 289
Cālukyas of Karnāta	19
Campāhiṭṭī	216
Campāhiṭṭya	216
Campakeśa	373
Campāpati	375
Campasa (or Compeśa)	112
Canada grama	59, 60, 61
Candāla	131, 182, 202, 215
Candavāsa	363, 367, 370
Canddllas of Bundelkhand	18
Candi	357
Caṇdra	5, 29
(Srī) Candradeva	224
Cāndrādevī	321, 330
Candradvīpa	332
Candragupta I	4
Candragupta II	5
Candrama	236
Candras	222, 226, 230
Candrasvāmin	75, 78
Candravarman	40, 41
Candradvipa	42
Canaṇa	270
Cāta	131, 182, 202, 228, 229, 239, 367

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

	Page
Cāta-Bhāta	182, 215, 225
Caṭṭa	273, 276. 286, 268, 287, 293, 300, 331
Caṭṭa-Bhaṭṭa	262, 377
Caṭṭa-Bhaṭṭa-Jātīya	281, 291, 298, 306, 325, 363
Caṭṭapallikā	201
Cāturvaṇya	196
Cauroddharana	180, 202, 225
Cauraddharanika	88, 100, 129, 180, 202, 215, 224, 239, 262, 273, 280, 291, 298, 305, 325, 363
Cavaṭi	206
Cavati-grāma	203
Ceras	2, 3
Chandradhipa	222, 227
Chandwar	310
Chaṭṭas	269
Chedi	36-295
Chowkidar	181
Cirādatta	45, 46, 47, 48
Citāḍi	293
Citāḍikhātārdha	291
Citraghanta	220, 221
Citramatika	210, 216
Coḍa	215
Codilpur-pargana	321, 334
Cola	3
Cola-Lake	18
Cotawa	370
Cūdāmani	67, 70
Cupid	308
Curṇā	327
Cyavana	239, 243, 274, 276, 327, 363

D

	Page
Dacca	221, 234, 250
Dadima	248
Daksina-gopatha	262
Daksināṁśaka	54, 56,

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

	Page
Dālimbakṣetra	274
Damodaranevaśarman	281, 287
Damodaralall-Dhokri	141
Damodarpur C.-P.	45, 47, 58, 61, 70
Damarius	47
Dānasāgara	289
Daṇḍa	67, 70
Daṇḍanāyaka	180, 224, 239, 273, 281, 291, 298, 305, 325
Daṇḍapāla	363
Dāṇḍapāṇika	363
Daṇḍapāśika	100, 129, 181, 202, 215, 224, 239, 305
Daṇḍaśakti	100
Dandika	129, 181, 215, 202
Dāpaṇiyāpāṭaka	281, 286
Darasāpasāra	215
Darbhapāṇi	156, 157, 161
Dāśagramika	100
Dāśāparādhika	129, 180, 202

	Page
Daśaratha	246, 251
Daśavala	193, 199, 211
Dattahemāśyada (śvara) thamahadana	299
Dauhsādhika	262, 273, 280 291, 298, 305, 325
Daussādhasādhanika	100, 202, 215, 224
Daussādhika	239
Davāka	1, 34
Dayitavisnu	11, 76, 102, 178
Deccan	14
(Śri) Deddadevi	97, 103
Deo-Baranak ins	7
Deopada ins	33, 34
Deopārā	244, 245, 288
Deūlahasti	326, 329
Devadāsadevaśarman	306
Devadharanevaśarman	331
Devagana	23
Devagopathādyasāra-bhuvati	298
Devagrāma	153, 158
Devagupta	7, 8, 9

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

	Page
Devahāradevabhoga	325, 326
Devaka-Suta	279
Devaki 153, 159, 284, 356	
Devakula	327
Devala	216
Devapāla	15, 16, 17, 114, 115, 116, 122, 124, 131, 137, 161, 171, 178, 179, 194, 199, 211
Devaraksitas	4
Devasarman	42, 43
Devata	107
Devika-Somāviti	99, 107
Devodroni	88
Dhānāidaha C. P.	5, 40
Dhamasvāmi	88
Dhanasvāmin	91
Dhanapati	375
Dhanvantasi	134, 138
Dharapatha	261
Dharma	249, 258, 301, 327, 332, 358, 368
Dharma-Cakrāyudha	14

	Page
Dhārmabhima	186, 189, 190
Dharmachakra	220 229, 235
Dharmādity	6, 74, 75, 77, 79, 81, 87
Dharmapāla	12, 13, 14, 15, 17, 95, 97, 98, 99, 103, 194, 105, 106, 110, 112, 113, 114, 116, 121, 161, 170, 171, 178, 194, 199, 211
Dharmarājika	220
Dharmaśāstra	358
Dharmastūpa	221
Dharmmādhyakasa	291
Dharmasaddāgopacaya	88
Dharmma-Setu	204
Dharmmaśila	84, 87
Dharmmāyojoṭikā	99
Dharya-grama	280, 285
Dhavalaghośa	362, 365, 369
Ḍhekkari	366, 369, 370
Dhekkarita	362

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Page

Dhoyi 37, 245
Dhravolasāvat 377
Dhritipāla 45, 46, 47, 48
Dhṛtamula 83
Dhrtivisṇu 54, 56
Dhrūva 12, 13, 14
Dhruvilāti 75, 79, 86
Dhruvitatyāgrahāra 84
Dhulat 79
Dhulia C.P. 21
Dhūrtaghosa 365, 369
Digaghasodikā 362
Diganāndi 378
Digdāṇḍidhara 377
Diggāsodika 367
Dighapatiya 244
Dikpāla 194, 199, 212
Dilipa 223, 227
Diṅajpur 192, 193, 197, 209, 210, 361,

Page

Dināras 45, 46, 47, 48, 49, 50, 60, 82, 84, 85, 89, 93
Divākaranandin 54, 56
Divya 19, 218, 242
Dongā 46, 63
Dramma 114
Drāvidas 2, 15
Droṇa 82, 238, 243, 263, 268, 306,
Dugdhāmbhodhi 199
Duḥsādhya sādhanika 363
Durgadatta 50, 52
Durllava 75, 77
Dūta 100, 276, 292, 299, 307
Dūtaka 90, 100, 184, 204, 217
Dūtaprekṣaṇika 181, 202, 215, 363
Dvaipāyana 44
Dvitiya-Paṭaka 378

E

Xage

East Bengal 192, 197, 209, 221, 229, 234, 361
Edilpur-Copp-Plate 22

Page

Ekasaraka 363, 366
Ekavati 377

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F

	Page
Faridpur	83, 86, 87, 229, 230
Faridpur C.P.	74, 79
Faridpur Dist.	6

G

	Pege
Gadapani	324, 335
Gandharas	98, 104, 105
Gaḍuda-pillar	185
Gāhadavālas	34, 36
Gallitipyakavisaya	367
Gallitityakavisya	362
Gamagamika	130, 181, 202, 215, 363
Gaṇḍaka	82, 83
Gaṇḍaka Coins	40
Gandeśa	373
Candeśvara	36
Gandhāra	3, 13
Gāneśa	371
Ganesvar	67, 70
Gaṅganā	297
Ganganagana	304
Ganganika	99, 100
Gangarampur	295
Gangaridae	3
Ganges	1, 265, 307

	8age
Gangetic Doab	15
Gaṅgeya	237
Gaṅgeyadeva	19, 30, 235
Ganikadi	326
Ganita	358
Ganjam-Plate	8, 9,
Garga	294
Garggasvamin	82
Gargya goatra	294
Garuḍa	75, 77, 124. 175
Garuḍa-mani	249
Garuḍa-Pillar	150, 151
Gatabhu Ins.	326
Gauḍa	182, 202, 215, 221, 254, 285, 289, 355, 357, 381, 382
Gauḍa-Bhujaṅga	8
Gauḍa-dhama	8
Gauḍā-dhipa	220
Gāuḍarāja	34, 35
Gaudendra	247
Gaudeśvara	279, 280, 325

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Page

Gaulmika 100, 129, 181, 202, 215, 224, 239, 262, 273, 281, 291, 298, 305, 325, 363
Gaurī 152, 156, 223, 227, 261, 266, 278, 282
Gavarnna 26
Gaya 21, 110
Gaya Ins. 141
Gayanagara 281, 286
Ghāghara-Kāttī-Pudhaka 327, 330
Ghatatkacagupta 4
Ghātacampaka 377
Ghosa Candra 75, 77, 84, 85, 87,
Ghoṣa Kula 369
Ghosaravan-Rock ins. 131
Girija 324, 335
Gitagobinda 37
Go 215
Goalsāra 370
Gobardhana 237, 242
Gocara 225, 239, 274, 309
Go-Carmma 90

Page

Godā Gārī 244
Godavari 17
Godhagrama 88, 89, 92, 93
Goika 92
Gokalikamaṇḍala 201, 207
Gokarṇa 116, 121, 127
Go-Mahisyajavika-Vada-vadhyaksa 363
Gonandana 37
Gopachandra 83, 86, 87, 90
Gopadatta 72, 73
Gopāla 11, 12, 96, 102, 110, 116, 161, 170, 178, 190, 192, 214, 219
Gopala I 185
Gopal II 18
Gopal III 20
Gopāla-Candra 83, 85, 89
Gopaladeva 106, 200, 211, 212, 186, 188, 191
Gopāla (deva) II 184, 185, 186, 188, 189, 191, 194, 195, 199
Gopālasvamin 81
Gopalganj 78

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	Page
Gopathasr	262
Gop:ppali	100, 108
Gorarhya	83
Gobindapāla	35
Gosātāpūnjaka	54, 55, 56, 57
Gosthaka	42, 43
Gosvamī-devaśarman	274, 276
Gotra	331
Govardhana	30, 39, 356
Govāta	378
Govinda III	14
Govinda Candra	22, 24, 28
Govinda-devaśarman	281, 287
Govindapāla	21, 271, 272
Gowalior Prasasti	16
Grahavarman	7
Grāmani	334
Grāmapati	182, 202, 215
Gramavilva	99, 107
Granncasvabhra	107
Greeks	16
Gugguti	377
Guggulu	376
Gahanadin	52, 56, 57
Guhyakapati	97
Guṇacandra	75, 77
Ganaighar Copper-plate	5
Gunavanta	84
Guṇaviṣṇu	332
Gunadhisthīrāpataka	281, 286
Gundīdapāniya	281, 286
Gunekagrahara	67, 69
Gunja	260
Gunja-Seeds	266
Guptas	4
Gurjara	15
Guravabhatta	177
Gurjara-pratihāra	17, 18
Gurudatta	209
Gurvaka	258, 274, 327
Guvākanālikera	239
Guvaka-śata	326

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H

	Page
Hacata	67, 70
Halāvarta	210
Halāvarta-madala	215
Halāyudha	326, 327, 329, 330, 331, 332
Hamalaya	27
Haṁsā-Koñcī	371, 376
Hara	223, 324
Haradatta	209
Haragiri	353
Harāhā ins	6, 7
Hari	29, 88, 92, 236, 237, 241, 278, 282, 353, 354, 371, 379
Haridāsa	54, 56
Harighosa	264
Harikela	1, 222, 223, 227
Harimedhas	353
(Śri Harsa or) Hariśa	8, 10
Haritsena	38
Harivarman	31, 32
Harivarmanadeva	357
Harivāsara	376
Harṣa's ins.	8
Ha-soma	9
Hastāstaka	84
Hasti-Asva-Go-Mahisa-Ajāvikā-dhyaksa	100
Hasti-Aśva-Uṣtra-naubala-vyāpṛtaka	181, 202, 215
Hastinībhiṭṭa	355
Hasti-pada-grāma	203, 206
Hātaka-Ksiti-gaurī	364
Haṭṭapati	363
Haṭṭikā	100, 101
Helavanā-muṇḍa	377
Hemanta	272, 296
Hemantasena	33, 246, 252, 260, 265, 279, 283, 304, 308
Hemāśvarathamāhādānā-carya	299
Hesadummikāyā	99
Hetuprabhava	220
Himadatta	88, 91
Himasena	76, 78
Himavacchikhara	62, 63, 64, 71

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

	Page
Hiranya	184, 202, 203, 215, 216, 225, 239, 263
Hiranya-Sāmudāyika	188
Hiuen-Tṣang	3, 7, 10
Hūṇa	124, 130, 182, 202, 215
Hutāśanadevaśarman	298, 301

I

	Page
Ilā	240
Indra	103, 151, 155, 227, 256, 257, 265, 294, 382
Indra III	18
Indraśaila	134, 137
Indrāyudha (Indrarāja)	12, 13, 14, 178, 272
Iśāṇa	220, 221, 259
Isānavarman	6, 7
Iśvaradevaśarmman	299, 321
Iśvaraghosa	361, 362, 366, 369
Iśvaraśānadāna	299
Itita	77, 75
I-Tṣing	4

J

	Page
Jagaddharadevaśarman	291, 294
Jagannāthadevaśarman	239, 243
Jaina-Bhagavatīsūtra	1, 3
Jalapilla	306
Jalasothi	269, 270
Jalasothī-Śāsana	262
Jamadagni	239, 243
Jāmadagnya	274, 276, 327, 331
Jambu	72, 74

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	Page
Jambudeva	54, 56
Jambūdvīpa	99, 201, 215
Jambu-islands	106
Jambutree	107
Jambū-yānika	99
Jammabhūti	82
Janaka	372, 380
Janapada	298, 306
Jamadagni	153, 159
Jaṅghālasīmā	325
Jānhavī	164, 172
Jarāsandha	2
Jātavarman	235, 237, 241, 242
Jatoda	364, 367, 370
Jayacandra	36, 289
Jayadāsa	90, 95
Jayadatta	62, 63
Jayajāhadā	327, 330
Jayanandin	46, 47, 48
Jayapāla	17, 64, 172, 178, 179, 194, 199, 211
Jayarātipolā	377
Jayasena	83
Jayaskandhāvāra	99, 201, 224, 261, 273, 290, 297, 305; 376
Jayastambha	223
Jenandāyika	100, 108
Jhātavitapa	215
Jina	186, 190, 222, 231
Jisnu	223
Jitasena	67, 70
Jīvasvāmī	88, 92
Jivitagupta II	7
Jodhpar ins.	15
Jogadeva	380
Jolaka	100
Jotari	67, 69
Jotikā	99
Juṅgarāja	205
Jupiter	381
Jyeṣṭhakāyastha	84
Jyotivarman	31
Jyotsnā	223

K

	Page
Kabul	16
Kacchasthali	336

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	Page
Kadambari-Devakulikā	99
Kādambinūkanta	334
Kahlāra	272, 296, 303
Kailasa	134, 138, 360
Kaka	268
Kākatryaya	262
Kakini	114, 291, 293
Kākinika	306
Kakka	15
Kaksa	174
Kala	42, 43
Kalacuris	18
Kalaka	67, 69
Kalala	327
Kalanasamsā	326
Kalaśapote	175
Kalasukha	75, 77
Kali	297, 309
Kālidāsa	380
Kālikāpurāṇa	370
Kālikāśvabhra	100, 107
Kaliṅga	247, 254, 279, 280, 285, 289
Kaliṅga Country	29
Kaliṅgarāja	34

	Page
Kaliṅga-Sriliṅga	2, 3
Kalpadruma	323, 335
Kalpakāpālika	249
Kalpa Mahiruha	375
Kalpānta	185, 189
Kalpaśākhi	324
Kalyāna-devi	27
Kalyāna Candra	22, 23, 25
Kāmākhyā	16
Kāmapiṇḍa-nāga	326
Kāmāpiṇṭhanāga	329
Kāmarūpa	7, 10, 15, 16, 20, 27, 30, 241, 347, 254, 280, 285, 289, 370
Kāmrūpa Maṇḍala	371, 377
Kāmrūparaja	34
Kāmrūpaśrī	237
Kāmboja	15, 16, 116, 123, 208
Kāna	108
Kanauj	7, 10, 104, 105, 178
Kāñcīlīla	297
Kandarpa	185, 189

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	Page
Ka(?)ndradvipa	327
Kāntallapuracaturaka	291, 293
Kāntāpurā-vṛtti	281, 286
Kāntendaka	65, 66, 68
Kanthia	108
Kanva	182
Kaṇva-Śākhā	84, 85, 239. 243, 306, 327, 331
Kānya-kubja	13, 98, 105
Kaparddaka	263, 281, 286, 306
Kaparddaka-purāṇas	298.300
Kaparddāmbuda	272, 296, 303
Kapila	60
Kapisthavātakāgrahārina	88
Kara	101, 184, 202, 203, 215, 216, 225, 239 263
Karaṅka	84, 86
Karmmakara	363
Karṇa	2, 19, 29, 30, 107, 116, 123, 127, 235, 237, 241, 264, 270, 325, 366, 381, 383

	Page
Karnabhadra	379
Karnasuvarma	3, 6, 7, 10
Karnāta	124, 175, 182, 202, 215, 246, 283, 289
Karnāta-ksatriya	278, 283, 289
Karnātarāja	34
Karnāta-region	32, 33
Karpatika	46
Kārppāsa-vija	248
Kārtavirya	260
Kārtikeya	152, 157, 218
Kārttā-kṛtika	88
Kāsi	220, 221, 285, 289
Kasinagar	290
Kāsirāja	279
Kāśmira.patra	246
Kāśyapa	356
Kaṭaka	201
Kaṭhaka	196
Kathāsaritsāgara	179
Katwa	370
Kauṇḍinya	92, 93
Kauṇḍinya-sogotra	88

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Page

Kauśambi 209, 235, 238, 243
Kausika 375, 384
Kausika-gotra 281, 287
Kaustubha 356
Kauthuma-śākhā-carna 263, 270, 274, 276, 299, 301
Kauthuma-śākhādhyāyī 216
Kedāramiśra 153, 158
Kedarapura 229, 230
Kedārpur Copper-plate 21
Keralaputra 3
Keśaba 112
Keśaba-prasaśti 112
Keshava-gaḍoli 291, 293
Kesavasena 38, 321, 328, 333, 334, 335
Kesaki 165, 173
Khadga-grāha 363
Khadgi 88
Khadgi-goika 88
Khādika 281, 286, 293
Khāḍimaṇḍala 291, 293
Khālimpur 95
Khaṁ 326

Page

Khanda-joṭikeya 92
Khaṇḍa-muṇda-mukha 99, 107
Khandaraksa 130, 181
Khandaviggurika 67, 70
Khāṇḍayillā-śāsana 262, 268, 270
Kharjūrabṛksa 99
Khāruliā 270
Khasa 124, 182, 202, 215
Khāsaka 42, 43
Khasia-hills 2
Khātaka-Khānika 99
Khātāpāra 42, 43
Khāṭikā 100
Khilasatvāt 83
Khola 100, 366
Kholadūta 363
Kīlaka 89
Kira 13
Kīras 98, 105
Kiśore 181, 215
Kiśore-Vadavā-Go-Mahisājavi-kādhyaksa 202
Koḍḍavīra 91

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

	Page
Koḍḍavirāgrahārina	88
Kokāmukhā	64
Kol	2
Kotivarsa	45, 46, 47, 48, 71, 72
Konṭhiyā-srota	100
Konṭo-hāda	377
Kośala-Tośala	2
Kotivarṣa-visya	5, 193, 201, 207, 210, 215
Koṭṭapāla	130, 181, 202, 215, 224
Koṭṭapati	363
Krauñca-śvabhra	99
Krimila	124
Kripaṭṭolīsa	326
Kritaśāsana	327
Kṛsnā	17, 165, 173, 236 241, 285, 356
Kṛṣṇadharadevaśarman	292, 294
Kṛsnadvārika	141
Kṣatriya	280, 285, 289
Ksemadatta	42, 43

	Page
Kṣetra-kara	100, 101, 203, 216, 225, 239, 262, 273, 281, 291, 298, 306, 364
Ksetrapa	130, 181, 202, 215
Kshatriyas	2
Kṣīrāmbhodhi	278
Kṣmāpati	97
Kuḍumbamā	262, 269
Kula-bhūdhara	195, 200, 212
Kulācala	369
Kulacandra	75, 77
Kulācāpaḍi	377
Kulasvāmin	75, 77
Kulavāra	84
Kulavṛddhi	50, 53
Kulika	124, 131, 175 182, 202, 215
Kulyavāpa	42, 43, 44, 46 50, 52, 53, 60, 62, 63, 82, 84, 85, 87, 88, 90, 92, 93, 94
Kumāradevaśarman	281
Kumāragupta I	5, 41, 42, 43, 44, 45, 46

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Page

Kumārāmātya 45, 46, 47, 48, 84, 88. 362
Kumārapāla 20 214, 218, 219, 372, 373, 381
Kumararāja 9
Kumāra Sūryasena 38
Kumbhakārabhogya 377
Kundalipta 75, 77
Kuraṭapallikā 207
Kuraṭapallikā-grāma 201
Kuru 13
Kuruksetra 2
Kurus 98, 104, 105
Kuśa 266, 367
Kusasena 38
Kauśika 306
Kauśika-sagotra 306
Kuṣmāṇḍī 248
Kutumbi 131, 202, 215
Kuvera 103, 383

L

Page

Labasena 38
Lābū 248
Lacchavada 377
Lādha 1
Ladaha Candra 21, 22
Lajja 164, 172
Lakkha Mandal Praśasti 105
Laksmaṇa 164, 171
Lakṣmaṇasena 35, 36, 37, 271, 272, 273, 275, 276, 277, 279, 280, 285, 288, 289, 290, 291, 292, 294, 295, 297, 299, 300, 301, 302, 303, 304, 305, 307, 309, 310, 323, 325, 333, 335
Laksmanāvasi 35
Lakṣmi 97, 103, 145 194, 194, 199, 227, 245, 250, 265, 266, 279, 324, 336, 354, 357, 365, 383
Laksmūdhara-devaśarman 269, 298, 301, 331

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

	Page		Page
Laksmiśūra	34	Lilāvatī	114
Lalitāditya (of Kashmir)	10	Lohita	82
Laṅkā	243	(Sri) Lokanatha	87, 90, 193
Lāṭa	124, 175, 182, 215		199
Lāta-dviji	100, 202	Lokanāthā Daśavala	178
Lauhitya	7, 84, 85,	Lokapāla	336
Lā-Uhandā-Caturaka	326, 329	Lokapālas	179
Lekhaká	363	(Lord) Hari	356, 360
Leṅghadeva	275	Lord Nārāyana	307, 359
Leṅghadevamaṇdae	274	Lord Śiva	307, 360, 367
Licchavis	4	Lord Vāsudeva	354, 379

M

	Page		Page
Madanadevi	214, 219	Madhuvāṭakiya	88
Madanapāḍā	321	Madhyadeśa	105, 235, 243,
Madanapāla	21, 217, 219,		239
	209, 210, 214, 215	Madhyamaloka	212
Mādāripur Subdivision	230	Madhyamalokapāla	195, 200
Mādhāinagar	277, 278	Madra	13, 247
Mādhāśalmali	99, 107	Madras	98, 104, 105
Mādhava	260	Magadha	3, 4, 11, 17, 18
Madhukṣirakāvṛtti	326, 329,	Magha	292, 294
	332	Maghavan	336
Madhuvātaka	92	Mahābalādhikaraṇika	363

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

Page

Mahābalākoṣthika 363
Mahābhārata 113, 241
Mahabhogapati 362
Mahabhogika 239, 262, 273, 280, 291, 298, 305
Mahābodhi 112, 184, 185, 189
Mahabodhi Inscription 110
Mahabodhi temple 111
Mahādgunāyaka 202
Mahādaṇḍanāyaka 128, 180, 362
Mahādaussādha 128
Mahādaussādhasādhanika 180
Mahadeva 355
Mahādharmādhyakṣa 238, 261, 273, 280, 297, 305, 325
Mahāgaṇastha 239, 262, 273, 280, 291, 298, 305
Mahāgauri 357
Mahākarnādhyakṣa 362
Mahākārtākṛtika 128, 179
Mahākaṭuka 366

Page

Mahākaṭukaṭhakkura 363
Mahākāyastha 362
Mahākoṭṭika 84
Mahākṣa 240
Mahākṣaputalika 202, 215, 224, 239, 244, 262, 273, 280, 291, 297, 305, 362
Mahākumārāmātya 128, 180, 202, 215
Mahālakṣmī 357
Mahāmāṇḍalika 362, 366 370
Mahāmantri 202
Mahammed Ghori 36
Mahāmudrādhikrita 239
Mahanta-prakāsa 107
Mahantā-prakāśa-visaya 99
Mahāpadma-Nanda 3
Mahāpādāmūlikā 362
Mahāpilupati 239, 262, 273, 280, 291, 298, 305
Mahāpratihāra 83, 179, 202, 215, 224, 239, 262, 273, 280, 291, 298, 305, 362

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Page

Mahāpurohita 273, 325
Mahārājādhirāja 267, 280, 285, 290, 297, 305, 325, 376
Mahārājā-Gopacandra 6
Mahāraja Jayanāga 6
Mahāsām Ni 307
Mahāsāmanta 215, 363
Mahāsamkramaṇa 331
Mahāsamudradhikrta 261 273, 280, 291, 297, 305, 362
Mahāsāndhi-vigrahika 179, 262, 215, 224, 238, 261, 264, 270, 273, 280, 291, 294, 297, 301, 305, 325, 362
Mahāsarvādhikṛta 224, 362
Mahā-samkramana 327
Mahāsenāpati 180, 202, 215, 224, 239, 261, 273, 280, 291, 297, 305, 326, 362
Mahāsengupta 7
Mahāśramana 220

Page

Mahāsthān ins 3
Mahāsthān stone ins 39
Mahātantrādhikṛta 362, 366
Mahattama 182, 202, 215
Mahattara 131
Mahā-Uttarāyaṇa 327, 331
Mahāvainsa 29
Mahāvalākaṣṭhika 366
Mahāvihāra 16
Mahāvyāhapati 224, 239, 362
Mahāyāna sect 209
Mahendra 98, 104, 105
Mahendrapāla 17
Maheśvara 330
Mahidatta 88, 92
Mahidhara 193, 204, 207
Mahipāla 67, 70, 195, 201, 204, 206, 207, 208, 209, 213
Mahipāla I 18, 19, 196, 197, 208, 218, 219, 220, 221
Mahipāla II 19, 20, 218
Mahisa 215

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

	Page
Mahodaya	164, 171
Mahodayaśri	9
Maināmati C. P.	22. 26, 28
Maito	326
Maitrakas	6
Majipur	290
Makkaḍagupta	222, 225, 229
Makutika	174, 176
Mālāmañcavāṭi	306
Malas of Santal pgs.	2
Mālava	105, 124, 175, 182, 202, 215
Mālavyadevi	31, 237, 242
Malaya-Archipelogo	2
Malayapatyakā	201
Malaya-valley	206
Malda	95
Mallasārul	87
Mālwā	6
Mamtasena	38
Manadāsa	249, 258
Manahali	209, 210
Maṇḍala	210
Maṇḍalādhipati	369

	Page
Maṇḍalagrāma	291, 293
Maṇḍalapati	224
Māṇḍaloka	369
Mandara	134, 138, 371
Mandarāgrāma	377, 378
Māndhātṛ	98, 104
Manibhadra	67, 70
Mankhadasa	178
Manmatha	278
Manobhuva	238
Mantri	204
Manu	236, 240
Manudatta	54, 56
Māra	164, 170
Mārgadina	365
Mārggasaṃkrānti	367
Mārkaṇḍeyadevaśarman	298, 301
Mathanadeva	20
Mātharaṇḍiya Khaṇḍakṣetra	306
Matidatta	71, 73
Mātsyanyāya	13, 96, 110
Matsyas	98, 104, 105
Maukharis of Kanauj	5

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

	Page		Page
Mauryas	3, 4	Mollānakhāḍi	298, 300
Meda	175, 182	Monghyr	114, 207
Meharauli Iron pillar ins.	4	Mongolian	2
Meru	248, 255	Mongoloid-elements	2
Mesika	124	Mon-khmer	2
Midnapore	2	Mṛgasthapana	4
Miduvilāla	67, 69	Mudgagiri	117, 123, 128 174
Milivalita	326	Muhammadan	370
Milk-ocean	265, 283, 284, 355	Muhammed Khiljī	36, 37
Mimāṁsa	203, 206, 332, 359	Mūla-Nāgiraṭṭa	54, 56, 57
Mithila	18	Muṇḍa	2
Mleccha-Country	16	Muni	190, 248
Mleccharāja	36	Muraripu	97
Mlecchas	26, 27	Muruṇḍas	4
Mmaṇabhūmi	298	Murundi	270
Molāḍandi	269, 270	Muṣaladhara	324, 335
Molaḍandi śāsana	262	Murshidabad	4
		Muslim	321

N

	Page		Page
Nābhaka	58, 59, 60	Nāḍḍi-śāsana	262
Ṇādadadaka	67, 70	Nāḍicā	268
Ṇāḍḍinā	269	Nāga	357

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

	Page
Nagābaloka or Nagabhatta II	14, 15
Nāgadeva	81, 84, 85
Nagaraśrī	67, 70
Nāgaśarman	42, 43
Nāgi-jodāka	67, 69
Nāgiratta	54, 56
Nagpur Praśasti	17
Nahusa	29, 81, 236, 240
Naihāti C.P.	33
Nāvādhyaksa	100
Nākanadi	279
Nakhaddācar-Carika	67, 69, 84, 98, 104
Nala	165, 173, 273, 275, 298
Nālabhū	326
Nala-Carmata	99, 107
Nālandā	16, 134, 138, 140, 141, 186, 191, 192, 208
Nālanda C.P.	15
Nāla upati	326
Nāmuṇḍikā	99, 107
Nānāpatti	326
Nandanavana	261, 267

	Page
Nāndī	259, 264
Nandiharipākundī	298, 300
Nāñīsiṁha	326, 327, 330, 332
Nanna-Narayana	100, 108
Nānya	34, 254
Nānyadeva	20
Nānya-Vira-Vijayi	247
Naradatta	66
Naradevasiṃha	261
Naranandin	72, 73
Narapati	325
(Lord) Narasimha	273, 290, 292
Narasimhadharadeva Sarman	294
Nārāyana	194, 200, 204, 212, 272, 276, 278 279, 281, 282, 285, 287, 294, 296, 299. 301, 303, 322. 334, 307, 353, 360
Nārayana-bhaṭṭaraka	274, 291
Nārayanadatta	275, 276, 292, 294, 299, 307

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Page

Nārāyanadharadeva-Śarman 291, 294
Nārāyanānantanṛsiṁha 353
Narāyanapāla 13, 17, 18, 150, 162, 163, 177, 178, 198, 204, 207, 228
Nārayanpur ins 18
(Srī) Nārayanavarman 100, 108
Nāsīra 98, 104, 231, 233
Nathaśarman 54, 56, 57
Naubala-Hasti-Asva-Go-Mahisā-jāvikādi-vyāpṛtaka 224, 239, 262, 273, 281, 291, 298, 305, 325
Naudandaka 83
Nauvāṭa 373
Nauvātaka 98, 201, 214
Nāvaka 84
Navasaṁgraha Caturaka 326, 329

Page

Nāvya 325, 326, 327, 331, 332
Navyāvakāśakā 81, 83, 85
Nayabhūti 84, 85
Nāyamaṇḍala 222, 224, 228
Nayapāladeva 19, 141, 142, 145, 150, 196, 213
Nayasena 81, 84, 87
Nehakāshṭhi 222, 228
Nicadahārapuṣkarinī 298
Nicobar islands 2
Nicaḍahāra 300
Nidrāvasī 3, 4
Nilakaṇṭha 353, 359
Nirvṛtavātaka 88, 91,
Niska 114
Nitvagohāli 54, 56
Nividharma 45, 46
Nivvokaśarman 363
Nṛga 81
Nṛsiṁha 360
Nudiah 37

O

Page

Odra 2, 4

Page

Orissa 8, 9

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

	Page
Ovāsu	267
Ovāsu Harighosa	270
Ovāsu-śāsana	264

P

	page
Pada-vākya-vidyā	131
Padmā	362, 369, 378
Padmālayā	260
Padumshar	245
Pāhārpur C. P.	5
Pāī	376
Paikar ins.	30
Paippalādaśākhā	287
Pakkavilāla	67, 69
Pāla dynasty	289, 370, 380
Pala-kula	371
Pālas	10, 11, 178, 185, 197, 198, 207, 229, 235, 369
Palā-śātta	54, 56
Pālitaka	100, 108
Paṇa	114
Pañcāla	105, 151, 155
Pañcālas	98
Pañha-mahā-yajrā	88
Pañcānana	278
Pañcapravara	327
Pañcarakṣā	38
Pañcaśatikabhumi	327
Pañcastūpanikāya	54, 56, 57
Pañchanagati	50, 52
Pañchāla	13
Pāṇḍava	253
Paṇḍita-bhaṭṭa	216
Pāṇiyāgārika	363
Paraloktake	326
Paramabhaṭṭaraka	280
Parama Māheśvara	376
Paramanārasiṅha	280
Parama-Sangha	25
Paramasaura	325
Paramavaiṣṇava	376
Parāśara Gotra	203, 206
Parāśaranandana	249
Parāśaryya	245

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh

	Page
Paraśiva	259
Para spatika	72, 74
Parasurāma	116, 123, 127, 153, 159, 266
Parganāh Koṭalipādā	321
Parihrtasarvvapida	306, 363
Parihrtasarvtapida	101, 102, 225, 263, 274, 281, 291, 298
Parijat	360
Parkati	82
Pārtha	247
Pārvati	250, 264, 365
Paścimakhātika	274, 275
Pāṭaka	222, 224, 228, 238, 243
Pātaliputra	3, 99
Paṭnāvapala	377
Pātilādivika	327. 330, 332
Patradāsa	58, 59, 60
Pattalā	91
Pattalakāvasathika	88
Paṭṭamahādevi	216
Pattana	305
Paṭṭuki	82

	Page
Paulomi	97
Pauṇḍravardhana bhukti	281, 291, 293, 298, 300, 306, 325, 328
Paurṇamāsa	96
Pausa	220, 221
Pavanadūta	37, 245
Pāyī	384
Payojajanmā	375
Persia	3
Pindaka	101
Piṇḍāraviti	99, 107
Pingala	42, 43
Piñāri	321
Piñjo-Kāṣṭhi	321
Pipāmuṇḍa	377
Pitambaradevaśarman	243
(Sri) Pitāvāsagupta Śarman	222, 225, 229, 239
Pithi	38
Pithikāvitta	238
Piyollamaṇḍala	362, 367
Plutarch	3
Pokharnā	41
Posali-grama	193, 204, 207

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	Page
Prabhāsa	293
Prābhṛtikṛta	201
Prācetasa	249
Pradāmāra	67, 70
Pradhanajaitra-yātrā	325, 336
Pradyumneśvara	67, 70, 245, 248, 250, 256,
Prāgajyotisa	164, 172, 179
(King of) Prāg-jyotisa	26
Prāgjyotisa bhukti	371, 377
Prajapati-Svamin	216
Pralaykālarudra	336
Prāleyādri	196, 201
Pramāna-vidya	131
Pramasi	129
Prānsapāla	130, 181. 202, 215
Pranullibhuh	326
Prasii	3
Pratāpadevi	360, 372
Pratihara	15, 18
Pratita	84
Prativāsi	100, 202, 203

	Page
pratyāya	131, 202, 203, 215, 216, 239, 263
Pravākaravardhana	6
Pravara	203, 206, 222, 229, 239, 243, 263, 274, 276, 281, 287, 294, 299, 306, 363, 367
Prayāga	36, 41
Primeval God Brahman	356
Pṛṣṭi-mapottaka	54, 56
Prthivipāla	26
Pṛthvirāja	36
Pṛthu	88, 91, 98, 104, 115, 120, 241
Pulakesin I	6
Pulinda-Kulinda	2
Pundra	2
Pundrabhukti	222, 224, 228, 235, 238, 243
Pundra-nagara	39
Pundras	2, 3
Pundravardhana	4, 10, 13, 45, 46, 47, 48, 54, 56, 59, 60, 62, 63

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Page

Pundra-Vardhana-Bhukti 5, 99, 107, 193, 201, 207, 210, 215
Punyārāma 107
Punyārāma-Vilvārdha Sortika 99
Purāna 263, 274, 275, 281, 283, 286, 291, 293, 298, 306
Puraṇavṛndikahari 72, 74
Purandara 97
Purna Candra 22, 23, 24, 223, 226, 231, 232
Purogama 215
Purogamedāndha 202
Purohita 238, 261, 280, 291, 297, 305
Purūravā 236
Pururavas 29, 240
Purusottama 243, 261
Purusottam-kṣetra 36
(Kumāra sri) Puruṣottama-sena 38, 327, 330, 332,
Puskaranā 40, 41
Puṣkarinī 327
Puṣpaśāyaka 334
Pustapāla 84, 90
Pusyabhūtis 6
Pūti 276, 287, 293, 300
Puti-Plant 269

R

Page

Radha 1, 33, 34, 259, 265, 353, 354, 359, 365
Rāḍha Country 29
Rādhānpur grant 12
Rāghava 34, 98, 247, 254
Raghu 104
Raghudevaśāsana 307
Rahu 374, 383
Rāja 215
Rājabhoga 225, 339
Rājahitā 326
Rajatryayadhipati 325

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

Page
Rājāmātya 100, 179, 202, 215, 224, 238, 261, 273, 280, 291, 297, 305, 325
Rājānaka 100, 202, 215
Rājans 369
Rājanyaka 261, 273, 280, 291, 297, 305, 325, 362
Rājapaṁmaheśvara 327
Rājaputa 100, 215, 202, 224, 238, 261, 273, 280, 291, 297, 305, 326, 362
Rājaputra-Devata-kṛtāli 99
Rājaśāhī 244
Rājasambhoga 215
Rājasthaniyoparika 180, 202
Rājavali 38
Rājayoga 228
Rajendra Cola 18, 19
Rājñi 261, 280
Rājñis 369
Rajputana 12
Rājyadatta 88, 92
Rājyapāla 18, 25
Rajyasri 7
Rājyasthāniya 129, 215

Page
Rajyavardhaṇa 8
Rallādevi 161
Rāma 381
Rāmabhadra 16, 375
Rāmacanta 20, 31, 208, 235, 369
Rāmadāsa 54, 56
Rāmadeva 293
Rāmidevaśarman 243
Rāmadevaśāsana 281, 291
Rāmadevi 35, 279, 284
Ramaka 42, 43
Rāma Narendra 372
Rāmapāla 19, 20, 33, 380
Ramapāla C.P. 21, 24, 214, 215, 218, 219, 221, 222, 232
Rāmasiddhipātaka 325, 328
Rāmeśvaravarman 235
Rameśwar Setubandha 33
Rāmganj 361, 362
Rāmi 54, 56, 57
Rāṇaka 261, 268, 273, 280, 286, 291, 292, 297, 305, 362, 366, 369

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

	Page
Rāṇaka-śūlapāṇi	249, 250
Ranaśūra	34
Rannādevi	116, 122
Rāṣṭrakūta (Dynasty)	205
	212
Rāṣṭrakūtānvaya	195, 200
Rāṣṭrakūtas	15, 17, 18,
	116, 122
Rāthāriga	355
Rāthikasena	38
Ratipati	296, 303
Ratnapur	36
Ratna-traya	215
Rauhineya	236
Rāva	42, 43, 98, 104, 117, 126, 164, 171, 177, 194, 199, 204, 211, 217, 224, 247, 253
Rāvaṇa	372, 380
Rāvaṇa-Lake	286
Rāvaṇa-saras	281
Rāyārideva	289
Reva	152, 156
Pevajjasvāmin	66, 69
Rewa ins	30
Ṛgveda	294
Ribhupāla	61, 62, 63, 64
Risidatta	46, 47, 48
Riṣis	222, 229
Rohini	96, 103, 240
Rohitagiri	24, 222, 227
Rohitavāti	99, 107
Rohtasgarh-Seal-Matrix	7
Rudoka	20
Rudra	165, 173, 259
Rudradatta	65, 68
Rudrayāmala	259

S

	Page
Śabdapradipa	23
Śaci	103, 223, 227
Sacvism	10
Sadaśāpacāra	101, 183

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	Page
Sadaśāparādha	202, 225
Sadāsiva	259, 278, 290, 331, 333
Sadāśivamudra	327
Sadbhāvā	362, 365, 369
Sadhanika	128
Saduktikarṇāmṛta	37, 288, 289
Sadvargika	40
Sagara	101, 109, 115, 117, 120, 126, 177, 210, 263, 282, 299, 328, 364
Sagarggayavanānvaya	336
Sagartoṣara	202, 263, 274, 291, 298, 327
Sagarttoṣara	225, 239, 281 306, 363
Sagokula	363
Sa-guvāka-nārikela	263, 281, 298, 306, 327
Sahaṭṭa-ghaṭṭa	363
Sahyadaśāparādha	239, 263, 274, 281, 291, 298, 306
Śailajā	245
Sajalasthala	202, 225, 239, 263, 274, 281, 291, 298, 327, 363, 377
Sa-jhāta-vitapa	263, 274, 281, 291, 298, 306
Śāka	255
Śaka-Era	221
Śākaptra	248
Sa-Karna	100, 303
Śaka-sena	185, 186, 189, 190
Sāketa	4
Śākhā	331
Sa-khilanāla	327
Śakrasena	185, 189
Sakṛtaprobha	82, 83
Saktidhara	324, 335
Saktri	203, 206
Salavaṇa	225, 239
Śālmalivātakeya	88
Sāṁ	326
Samācaradeva	6
Samāgamika	100

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Page

Sāmalavarmadeva 30, 31, 32, 237, 238, 242, 243
Sāmanta (Nārāyanabhadra) 6
Sāmantas 369
Samantasāra Copper-plate 31
Sāmantasena 33, 246, 250, 260, 265, 278, 283, 289
Samatata 178, 184
Sāmaveda 263, 274, 276, 299, 301
Sambaddhārdhakarakāgrahāriṇā 88
Sāmbapāla 45, 46, 47, 48
Sambhu 245, 250, 296, 303
Sambhuhi 328
Sāṁhi 326, 327
Saṃkara 260
Sāmra-madhuka 202, 363
Sam-Sābhūhi 327
Samtata 1, 3, 4, 10
Samudragupta 4
Samutsari 326
Saṁvaṁgiyas 39, 40

Page

Saṁvat 102, 203, 275, 365
Saṁvatsara 291
Saṁvyavahāra 274
Śaṇḍaka 62, 63
Sandhi 327
Sandhi-Vigrahika 90, 217, 264, 275, 291, 299, 307, 326
Sandhyākaranandin 235
Śāndilya 151, 155
Sandilya Gotra 216, 222, 229
Śaṅgarabhaṭṭaraka 364
Saṅgokā 356
Sañjaña grant 12, 17
Sankaradevaśarman 306
Sansaptakas 261
Santanu 237, 241
Sāntatika 363, 366
Santideva 66, 68
Sāntigopiśasana 306
Śānti-prava of the Mh. 2
Santipāṭa 371
Santi-pātaka 378
Santi-vadā-grāma 377

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	Page
Śāntivadāmandarā grāma	377
Śānti-vārika	222, 225
Śāntyāgara	239
Sāntyāgārika	281
Sāntyāgārika-prabhāsa-sāsana	291
Sapta-Sindhu-region	2
Saptika	374
Sarabhaṅga	129
Sāraddharajvāka	215
Śarana	36
Sāranātha	219, 200
Sarasvati	145, 384, 357
Śarkkarā Devi	152, 157
Śārṅgin	362, 369
Śarvāni	96, 103
Sarvavarman	7
Sa-Śādvala Viṭapalatānvita	363
Śasāṅka	6, 7, 8, 9, 10
Śāsana-Simā	326
Sasi	153, 159
Śasideva	193
Śasinandin	54, 56
Śasisekhara	324, 335

	Page
Ṣaṣṭhādhikṛta	100
Śāstras	384
Satyabodhi	134, 137, 140
Satala	202, 215, 225, 239
Satalah	131, 208
Śātavāhana	179
Sātavarman	29, 31
Śa(?)thalyasaya gotra	225
Satiyaputra	3
Saṭṭasoma	145, 149
Satyacandra	75, 77
Satyavrata Gāngeya	325
Saubhāgyadevi	28
Saugata	99, 201, 215, 224
Śāul-kika	100, 129, 181, 202, 215, 224, 363
Saumitri	149, 199, 211
Saunakasvāmin	216
Saunika	215
Sauvasākirit	326
Sāvarṇa	354
Sāvarnagotra	239, 243
Savāstubhū	327
Savāstunālakhila	262
Savita	212

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	Page
Savitri	195, 200
Śayanāsana	182
Sena	245, 257, 258, 288 289, 304, 308
Sena Dynasty	250
Sena-janana-kṣetra	272
Sena-kula	249, 325
Senāpati	100
Śesa	103
Setu	246
Setubandha	98, 201
Sevaka	215
Siddha	246, 252
Siddhala	235, 243
Sidhala-grāma	239
Siddhānta	354, 358
Siddhartha	115, 120
Silakemada	76, 78, 86
Sila-kunda-grāma	84
Simāli	262
Simhapura	29, 235, 237, 241
Sindhus	186, 190
Siṅgaṭia(river)	262, 268, 269, 271

	Page
Siṇgiādhavara	377
Singur	29
Sinhavarmā	40, 41
Śiravadāśila guḍi	377
Śiro-rakṣika	363
Sita	362, 365, 669
Siva	61, 62, 63, 64, 152, 156, 227, 245, 249, 255, 256, 307, 355
(Lord) Śiva	258, 259, 264, 266, 267, 282, 283
Siva-bhūdhara	372
Sivacandra	82, 84, 86, 87
Sivasarma	42, 43
Skandapāla	71, 73
Skandagupta	5
Smara	259
Smararipu	196
Smārttarahasya	376
Smṛtis	358
Soddeśa	101, 202, 208, 215, 225, 239, 363
Soga	82
Somadeva	179
Somadhosa	81

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	Page
Somagrāsa	326
Somapāla	42, 43
Somasvāmin	81
Somavaṁśa	280, 325
Soparikara	183
Śorneśvara	152, 157
Śphatika	322, 334
Śphurita	355
Śramana	221
Śrāvana	90, 221, 240, 244, 281, 287
Śribhadra	42, 43, 60
Śri Candra	22, 23, 25
Śri-Cāndrā-Devi	335
Śrichandra	221, 222, 228, 229, 230, 232
Śri-datta	88
Śri-dhara	371, 376, 379
Śridharadāsa	37
Śri-dhūttaghosa	362
Śrifalabhiṣukra	100, 107
Srigohali	50, 52, 53
Sri-Gonandana	379
Sri-Gupta	4
Srikañcanā	227
Sri-kānta	259, 323, 334
Śrimajjaya Skandhāvāra	232, 238
Sri Manoratha	378
Srī Māra-vallava	16
Srī Murārī	378
Srinagara	124, 179
Srini	307
Sri-nivāsadeva-Sarman	274, 276
Sri-ovasudevaśarman	269
Sriparavala	116, 122
Sripati	375
Sriphala	374
Sri Rāmapāla	371
Sri Somanatha	376
Sri-Sthirapāla	220
Sri Vacaspati	353
Srivacchalksmā	353
Srivālaghosa	362
Śri Vāsudeva	367
Srivikramapura	305
Srotriya	248, 376
Sthālikaṭṭa-visaya	100, 108
Sthamadatta	71, 73, 75, 77

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	Page
Sthānunandin	62, 64
Subhadāsa	178
Śubhadatta	90, 94
Subhaṭa	102, 110
Sudhādīdhiti	245
Śūdra	2
Sukla-paksa	89
Sukti Mādhvikadhārā	245
Sulladeva	75, 77
Sumaṅgala Gupta	222, 225
Sumatra	16, 39
Sumeru	248, 256, 279, 280, 283
Suprabha	54, 56
Suradhani	260
Surakoṇāgaḍḍia	262
Surakoṇāgaḍḍiakiya	269
Śūrapāla	17, 153, 158, 162, 213, 218
Śūrapāla I	19, 178
Sūreśvara	23
Surya	67, 70, 111
(Kumāra Sri) Sūryyasena	326, 327, 330, 332
Susthitavarman	7
Susunia Rock ins	40
Suvarna-Candra	23, 24, 25, 223, 227, 231, 233
Suvarṇa-kāñchi	353
Suvarnarekhā	1
Suvarṇayaśa	91
Svāha	96, 103
Svalpa-Dakṣina-vithi	262, 268
Svarggaṅgā	278
Svarggataraṅgini	272, 296, 303
Svasimātrnapūti-gocara	215
Svayambhudeva	71, 73
Svāyambhuva	236
Syotivarman	31

T

	Page
Tādādeir	321
Tadāniyuktaka	363
Tadāyukta	88
Tadāyuktaka	100, 181, 215

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh

	Page
Tadāyukta-viniyukta	202
Tadādhaka	209
Talapālāka	100, 101
Tamī-vallabha	259
Tāmralipta	1, 3, 4, 10
Tāmra-śāsana	225, 239, 274, 291, 299, 306, 327, 328, 363
Tanara	259
Tāndrādevī	321
Tantra	358
Tārānāth	10, 38
Taralā-kalā	245
Tarika	100, 182, 202, 215
Tarkaśāstra	206
Tatakavidyā	203
Tarkika	130
Tarpanadīghi	295
Tātata	102, 110
Tathāgata	220, 221
Tathāgatasara	211, 217, 219
Taṭṭanā	321
Thaneswar	7, 8
Thoda	82
Timgyadeva	382, 373
Tīrabhukti	174, 179
Tirumālai ins	23, 28
Trailokya-sundarī	238, 242
Trailokya-Candra	22, 25, 223, 224, 227, 228, 231, 233
Trasthala	84
Trayī	236
Tribhuvanapāla	100, 108, 178
Tridronavāpa	83
Trighattika	76, 78
Trina-pūlī	274
Trilāya	112
Tripura	353
Trisandhya	3?3
Trivargga	324
Trivedī	249
Triveṇī	324, 335
Trivrtra	50, 52, 53
Tṛnapūti-gocara-paryyanta	263, 281, 298
Tṛna-yūtī	131, 182

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	Page
Tṛna-yūti-gocara	202
Tṛṇa-yūti-gocara-paryanta	291
Tṛṇapūri	306
Tryarsipravara	225
Tuṅga	195, 200

U

	Page
Ucchannatva	326
Ucchoka	326
Ucchokādi	326
Udāna	326, 327, 329, 330, 331
Udayādri	196, 213
Udayita	326
Uddandapur	12
Udīcī	99, 201, 215
Udragrāmamaṇḍala	100, 108
Udapa	161
Ugramādhava	291
Ujjala	112
Ujjapini	105
Umāpatidhara	36, 258, 288
Unmāna	268, 274, 275, 291, 293, 298. 300, 306, 327, 331,
Upagupta	74
Upanayana	216
Uparika	84, 88, 129, 180, 183, 215, 363
Upendra	194, 199, 211
Upagalikā	234
Upyalikā	243
Upyalikā-grāma	238
Urācaturaka	326, 330, 332
Urvvaśi	236, 240
Usanas	294
Utkala	15, 16, 164, 171,
Uttama	182, 202, 215
Uttarādhāvāpa	298
Uttarakhāḍika	291
Uttarali	262
Uttarāpatha	16
Uttara-Rādhā	235, 239, 243

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	Page
Uttara-rādhā-Maṇḍala	262, 268
Uttara-Tosati	16
Uttarāyana-Maha-Saṁkramana	326
Uttarayaṇasaṁ-kramaṇa	329

V

	Page
Vadavā	215
Vāḍāviśya	377, 378
Vāgiśa	376
Vagiswari-Inscription	187
Vahunca-Sakha	92, 93
Vaidyadeva	371, 372, 373, 374, 376, 377, 378, 381, 382, 384
Vaijayanti	238
Vainyagupta	5, 65, 66, 68
Vaiśākha	264, 177, 270
Vaisaṇava	273
Vajasaneyi-carana	85, 239, 243
Vajasaneyi-sakha	203, 206
Vajrapañjara	325
Vajravarman	237, 241
Vajrayagini	30, 31
Vakkattaka	88, 91, 92
Vakkattakiya	88
Vakpāla	17, 164, 171, 178, 199, 211
Vālaghoṣa	369
Vali	182, 305
Valijayi	323
Vallabhadeva	289
Vallahitta	262, 268, 270
Vallala-carita	35
Vallalasena	33, 35, 258, 259, 261, 264, 270, 273, 279, 280, 285, 289, 190, 292, 297, 304, 305, 309, 310, 323, 325, 334, 383
Vallarāja	36
Valmika	154, 160, 257
Vamarasi	220
Vamkamandala	83, 84, 85

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Page

Vampiaka 67, 69
Vānaprastha 17
Vandyaghaṭiya-Brāhmana 356
Vaṅga 332, 356 373,
Vaṅgalā-desā 23
Vanya-Paithusri 237
Vappaghosavala 6
(Sri) Vapyata 96, 102, 178
Vara-Aranya 326
Varabrahma-Amrkha 326
Varadatta 62, 63
Varāha 358
Varahkunda 328
Varaja Catustya 326
Varajaguvākayā 328
Varajatraya 326
Varajaya 327
Varakalo-Amṛtaka 326
Varakamandala 75
Varana-kolokta 326
Varanasi 18, 19, 27, 220, 221
Varaśremana 326
Varata devasarman 263, 269

Page

Varatagupta 222, 225
Varatakuṇdu 325
Varatavāta 125
Varātasvāmin 44
Varendraka 244
Vardhamāna-bhukti 88, 262, 268, 274, 275
Vardhena 34, 247, 254
Varendra 20, 258, 384
Varendraśāsana 375, 357
Varggapāla, 42, 43
Varhaspatya 263
Varmanas 24. 235, 236
Varmarāja 20, 34
Varuna 117, 123
Vasagarika 363
Vāsava 214, 248
Varsavṛddhi 326, 327
Vaśisṭha 203, 206
Vastubhūmi 326
Vastu-upati 326
Vasu 195, 200
Vasudeva 279, 284, 371
Vasudeva-śarman 263, 274
Vāsudevasvamin 87

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	Page
Vasumitra	62, 63
Vāsuvidvas	261
Vata	378
Vātaballaka	91, 93
Vātabhoga	77, 78
Vātabhogar	75
Vātadhyaksa	100
Vātagohali	54, 56, 57
Vātavallakagrahara	89
Vātavallakagraharina	88
Vatsapālasvami	84, 85, 86, 87
Vātsaraja	11, 12, 13
Vātsasvāmin	88, 92, 93, 216
Vātsya	274, 276
Vātsya-gotra	274, 276, 331
Vātsyāyana-sagotra	327
Vāyi-grama	59, 61
Veda	297
Vedāṇgas	177
Vedas	354, 360
Vedasa-Vilvika	99, 107
Vedavisma	378
Vedavyasa	51, 52, 53

	Page
Vedic-rites	384
Velahristhe	300
Velahisti-grama	298
Velavani	377
Vena	241
Veñgi	17
Vetadda-caturaka	274, 275
Vetala	89
Vetrā-gartā	89, 92
Vetra-garta-grama	88
Vetravarma	45, 46, 47, 48
Vibhudatta	46, 47, 48
Viddāva-śaranā	274, 275, 277
Vidyādhari	261
Vigrahapāla	16, 17, 164, 172, 178, 179, 194, 195, 196, 197, 199, 200, 204, 205, 212, 213, 371, 379, 380
Vigrahapāla I	16, 17, 131
Vigrahapāla II	18, 197, 207
Vigrahapāla III	19, 192, 193, 218, 215

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Page

Vijapuraka 99
Vijaya-candra 36
Vijayā-ditta 204, 207
Vijaya-nagar 245
Vijaya-nandin 62, 64
Vijaya-pura 245
Vijaya-Rāja 34
Vijaya-Rājya 102
Vijaya-Sena 29, 33, 34, 35, 36, 37, 38, 66, 69, 82, 84, 87, 88, 89, 92, 93, 244, 245, 247, 260, 261, 266, 267, 273, 279, 284, 297, 304, 327, 333, 334
Vikādhyaksa 215
Vikātali 99
Vikirtti 42, 43
Vikramāditya 116, 123, 266
Vikramasilā 15
Vikrampur 23, 31, 37, 224, 228, 230, 232, 235, 238, 243, 261, 267, 272, 273, 290, 292, 297, 326, 327, 332

Page

Vilvaṅgordha Srotika 100
Vimśatoka 215
Vinayasena 75, 77
Vinaya text 221
Vinaya-tilaka-grāma 326, 329
Vindhya 58, 248, 256
Vindhyapura 92
Viniyuktaka 100, 130, 181, 215
Vipradāsadevaśarman 306
Viprakalpalalikā 38
Viprapala 62, 63
Vira 34, 254
Viradeva 135, 139, 151, 154
Viradeva-prasasti 131
Virasena 245, 250, 278, 283
Virasri 30, 235, 236, 237, 241, 242,
Virocana 54, 56
Viśālaśri 223
Viśaya 106, 107, 182, 193, 210

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Page

Viṣayādhikarana 83, 84
Visayakunda 84
Visayapati 88, 100, 182, 202, 215, 224, 239, 262, 273, 281, 291, 298, 305, 325, 363
Visayillaka 377
Viṣṇu 42, 43, 50, 53, 61, 62, 63, 64, 103, 111, 143, 145, 147, 227, 240, 243, 250, 265, 266, 284, 285, 310, 353, 355, 357, 360, 365, 383
Viṣṇu-bhadra 42, 43, 155, 101
Viṣṇu-Cakra-Mudra 32, 239
Viṣṇu-datta 62, 64
Viṣṇu-Gupta 74
Viṣṇu-padi 112
Visrāditya 143, 145, 149
Viṣuva-Saṁkrānti 203
Viśvāmitra 306
Viśvarupa 324, 335

Page

Viśvarāta 125
Viśvarūpasena 38, 321, 322, 324, 325, 329, 335
Viśvarūpadeva-Sarman 239, 243, 321
Viśveśvara 324, 335
Vitala 67, 70
Vitasadevi 34, 261, 263, 266, 270
Vitasapura 201, 207
Vithyadhikarana 88
Vṛddha-Dhānuṣka 363
Vṛhaccatta 75, 77
Vṛhaspati 143, 147, 155, 258, 383
Vrihi 188
(Śrī) Vṛsabha-samkara-nala 262, 268, 306
Vṛsabhārikaśaṅkara 325
Vudhipakhiri 377
Vyāblıū 326, 329, 306
Vyāghratati
Vyāghrataṭimaṇḍala 99
Vyākaraṇa 203, 206
Vyāpāraṇḍa 83

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	Page
Vpāpṛtaka	130
Vyāsa	66, 250, 257, 276
Vyāsadevāśarman	276
Vyāsa-Śāsena	275

W

	Page
Wani grant	12

Y

	Page
Yādava	241
Yadu	13, 29
Yadus	98, 104, 105, 236, 240
Yajnarāta	67, 70
Yajña-Yūpa	248
Yajurveda	203, 206, 367, 239, 243, 327, 331, 306, 332, 364
Yamadagni	363, 367
Yamuna	12
Yaśodevī	33, 247, 253
Yaśodharman	6
Yaśovarman	10
Yaśovarmapura	134, 137, 140
Yastidatta	88
Yauvarśrī	235
Yavana	3, 13, 16, 98, 104
Yayāti	29, 78, 75, 81, 83, 85, 236
Yogadeva	371
Yotikā	107
Yudhiṣṭhira	44, 90, 143, 147, 376, 364, 384
Yuti	182
Yuvarāja	100

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